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CHRIST AND HIS TIMES

CHRIST AND HIS TIMES

ADDRESSED TO THE DIOCESE OF CANTERBURY
IN HIS SECOND VISITATION

BY
EDWARD WHITE
Archbishop

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[*The Form of these Addresses is explained by the Forms of a Visitation, and their Common Title by the Opening of the Second* (*p.* 47). *One is added on the Oneness of the Church in History and Work in England and Wales.*

I venture to hope that it is only in headings, and that for a reason (*p.* 18), *that they may be found to lack 'co-ordination,' and not in connexion of subject.*—Ed. C.]

PRÆSENTI CHRISTO

CUJUS NOMEN

MATRI ECCLESIÆ INVOCATUM EST

QUI POPULUM PAUPEREM SALVABIT

CUM MUNDIS MUNDUS ERIT

IN SCIENTIA ABSTINENTIAM MINISTRAT

NOS FECIT REGNUM SACERDOTES

UNANIMES IN DOMO

BENEDICTIO ET HONOR ET GLORIA ET POTESTAS

CHRIST AND HIS TIMES.

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PRO CHRISTI TEMPORIBUS.

Custodi, Domine, quæsumus, Ecclesiam tuam propitiatione perpetua
Et quia sine te labitur humana mortalitas
tuis semper auxiliis
et abstrahatur a noxiis
et ad salutaria dirigatur
Per Christum Jesum Dominum Nostrum
Qui Tecum vivit et regnat
in unitate Spiritus Sancti Deus
in sæcula sæculorum.
Amen.

SACR. GELAS. L. III. x.

I.—THE CHURCH OF CHRIST OF CANTERBURY.

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SOCIETY THE CHURCH'S TEST.

THE MOTHER CHURCH.

VOX PETRI.

I

SOCIETY THE CHURCH'S TEST.

In opening the Visitation of the Diocese I cannot but recall the two last times when this chief sanctuary overarched and overawed church-assemblies with the sense of power and blessing and responsibility.

Social and Moral questions

At our Home-conference in which the Diocese gathered to advise on the advancement of good works it was natural that the interest should turn on plain main duties.[1]

But it was not without some sort of kindly surprise—it is a kindly world—that public organs remarked that a solemn assemblage of prelates from the whole world, the like of which

[1] See Report of Thirteenth Diocesan Conference of Canterbury (Gibbs, Canterbury, 1889).

this mother of mother-churches from its earliest to its most splendid times had never seen, concentrated its force on questions moral and social.[1]

occupy the real mind of the Church

They were not of course expected to promulge some modern figment as a doctrine, or to claim some new form of inspiration, but perhaps men of the world and doubting men were a little surprised to perceive that those whom they were ready to accuse of dwelling among speculations and antiquities and forms were abreast with tough problems of modern life; to perceive in them a conviction that the facts of revelation were of immediate application to newest needs; to perceive that Church doctrine was surcharged with stimulus to action, for believers in God's personal sympathy; to perceive that ever fresh manifestations of that sympathy were held to be the province of the Church; to perceive that problems as they arose were not to be solved by rule, nor committed

[1] *Origin and History of the Lambeth Conferences* (Dean of Windsor. S.P.C.K. 1889).

to wellmeaningness excited by religion; but that religion required them to be dealt with scientifically and constructively.

in spite of appearances,

For churchmen this was no new idea. Yet I cannot deny that there was justification for the surprise. Party is a loud spirit, fixing attention on itself. There are many in England to-day to whom Party is more than their Church. Want of knowledge produces in many Clergy that want of respect for Law which makes the wisest men look with dismay on the probable effect of their example on other classes in other questions. Again, some who claim to have more clerical knowledge than any Clerks virtually maintain that the predominant functions of the Church are Worship and Doctrinal Teaching. These are in all ages the great means, for they are divine means, towards the divine end. But whenever in history they have been treated as the end, the roar of controversy round them has deafened the ear to other stiller, smaller voices, and dulled the eye for perceiving true Signs of the Times.

I thank God it is not so in Canterbury. In perfect loyalty to you all I could utter all my heart.

Some things there are which I should be glad to speak of, because I have somewhat to say, but for the present I feel bound in honour to be silent, and it must not move me if any feel it less.

There is then nothing to keep us back from those things which seem to me to furnish the present true, worthy problems to the English Church :—Poverty— Temperance — Purity — Lay-work.

These will form the subjects of my several addresses. Not so unconnected as perhaps they seem.

Here are the fields and wildernesses on which the Church is this day called to bring to bear the Gifts of God and the Graces of Life in the Spirit. I cannot believe that she so misreads the Signs of the times as to think that this is an age in which the sanctuary

and are the true outcome of true doctrine,

itself should be the battle-ground. Here are the fields in which whatsoever combatant of whatsoever party achieves success, be he Churchman, Nonconformist, or Roman, the victory is the victory of Christ.

Need I add once for all this word—that I do not cease a moment to dwell on Cardinal Truths while I dwell on the Effect and Fruit of them. That when we see their moral and social Virtue we shall the more livingly hold by the Faith and the Objects of Faith; be more sure that the Image of God is being recovered by the Immanence of the Word in the Flesh.

Whoever then may not have expected that throwing controversy into the background, the gathered fathers of the Church should concentrate thought, speech, and counsel on moral and social questions, to churchmen it ought to be—it was—no new idea. None of the great Fathers of their Church thought ever otherwise. Not Cyprian in the first organizations that ever dealt with the health of a heathen capital; not

as in the antient Church

Chrysostom who mirrors Society in his homilies; not the others either Greek or Latin who state such axioms on the origin and on the obligations of wealth; not Gregory in his Land-laws, as we may call them, his principles of sound and just administration of territorial property.

and in Scripture.

Nor yet the "Eye-witnesses of the Word." From His Forerunner's first warning to the last apostolic clause, and onward through all sound unselfish epochs in Christendom, it has been declared with overpowering conviction that the Divine in Man must be proved by visible fruit borne in moral force and social healings. Two combined sayings of Christ 'I have ordained you that ye should bring forth much fruit and that your fruit should remain,' and 'Heal the sick, cast out devils, freely ye have received freely give,' make the effect of the Church upon Society the final test of her faithfulness.

Effect on Human Society

From the moment when the Mission touches the idleness, falseness, shamelessness of the lowest native tribes up to the highest training of Christian children, the manliest exercise of self-restraint,

full justice and free generosity of rich to poor, and peace among nations, her Duty is ever to be forwarding, ever lifting the cause of Humanity. Never did Christ say to her 'My reward is with me and my work before me' with a more distinct voice and more direct finger than now.

is the Church's touch-stone.

In town and country each one of these great questions is to the fore. All men look to see how she stands this test — Effect upon Society. If there are places among ourselves in which the test is feebly, scarcely, recognised, we may not rest until the general movement of the Church has reached them. The town and village life of the Church gives and was intended to give the greatest scope for the exercise of moral force and social healing: wherever her ministers, with all their advantages of position, are backward—even if they are not outrun by any others—in bringing up the state of morals and the social tone to a higher level (each successor, I mean, in his own occupation of his benefice), there both the Church and the world have grave reason to be dissatisfied.

There is no place anywhere in which, among changed and changing conditions, spiritual power in all its ability and knowledge and reflection and energy and concentration are not required in a new degree and measure. The stadium is one, though the direction changes. As in the antient chariot race, one limb of the long course is run; the other lies in its length before us; our chariot has to wheel round the goal with incredible swiftness. All turns upon the judgment, vigour, and alertness of our Love

THE MOTHER CHURCH.

The Cathedral Body

I HAVE sufficiently indicated the line which I shall take this week in addressing the representatives of the organization of the Church in this Diocese. And now to turn to ourselves.—I say ourselves, for in every Cathedral the Bishop is one of the Confratres, only the first of the Canonical Body; and in this, above all Churches, the customs of installation, and the order of the choir fix the fact upon our retina.

At the head of the precious and prized organization, diocesan and parochial, stands its chief glory, the mother Church, with all its uplifting power of consecrated art, its romantic history, its systematized opportunities of consultation among practical men selected for their

ability in religious matters, and dwelling in the House of God as friends.

There—ever since Ethelbert 'refused not the *licentia prædicandi*,'[1] ever since Augustine built the 'Singers' Choir' and raised the 'High Ascent' beyond—there the preaching of the Truth by many witnesses, the higher education of Youth and its loving association with religion, there the frequent communions, the open doors, the continuity and the worthiness of worship abide; functions and facts which have never been intermitted in either their symbolic or their effective power and in our day have been quickened with new spirit. There, when the small staff left to her can mainly surrender itself to diocesan teaching and labour, there (as individuals admirably exemplify) may be immensely stimulated and strengthened, even though not centred in it, every one of those moral, educational, social organizations which have so many difficulties to contend with, which require so much nursing and encouraging; which

to touch and head moral and social movement in the Diocese.

[1] Bede, I. 25.

sometimes, among unresponsive, half despondent quietudes, look for a firm, gentle touch of friendly pressure—a fresh breeze over a smooth mere;—may I say, a tone from Bell Harry not out of harmony with village chimes.

New Visitation enquiries

I proposed to my Very Reverend Brother, that the Chapter should no longer exempt itself from the so serviceable answering of Visitation questions. I proposed it, I hope, with deference, and I cannot express my thanks sufficiently for the response—so full, so suggestive and hopeful.

so answered as to foreshew

The opinions and counsels given by the Dean and Chapter, the several Residentiaries, and the Honorary Canons, are too important to receive a general reply or be adequately treated by comments in an address. They require illustration and discussion, and are such as then to lead on to profitable action. My hope is therefore to be allowed to have a conference with the residentiaries and early next year with the whole body of canons.

fresh helpfulnesses.

In the meantime it may be a satisfaction to every one to know that the whole body, unanimous save for one single half-despondent voice, —*unanimes in Domo*—believe their Domus to be capable, and know that it is desirous of extending and strengthening by fresh activities happy and serviceable relations to the parishes, the city, the diocese, and my own office. Of such blessed relations I have, as you know, formerly both made the sketch and enjoyed the substance.

Some such new activities—for instance, the widespread usefulness and enjoyment of the Church Reading Society, with its lectures, libraries, and even examinations, the religious Inspection of higher grade schools, the quiet solid work of the Sunday School Association, the teaching of Purity in pure ways, the development and conduct of Missions, with other works —receive special furtherance, and in some instances their main direction and force, from Residentiary Canons, Honorary Canons, and Six Preachers.

How further the strength of corporate life or

aids to the devotional life, assistance to diocesan societies or relief to diocesan difficulties, parochial interests, or church education, may, at least some of them, step by step be advanced, must come under the consideration to which we now look forward.

Its lines will grow clearer;

One thing is certain. We must never count the unavoidable as a bar to work. Limitations, if really insuperable, are never mere disadvantages. If we regard them as Conditions meant to difference our work from other work, we often find them the truest promptings, and the clearest guides.

Of the present resources of the Cathedral, it is enough to say that it has shared in each and all of the several forms of depression which affect the Church: that Finance could scarcely have been, can scarcely become, more perplexing, but that the outlook—beyond the near future—is not discouraging.

its present peace.

And one point of deep satisfaction I may respectfully beg leave to touch. We know how any fret frets most in hours of solemn

worship. And therefore I learn with a reverent pleasure how, more than in old times perhaps, the members of the body strive together that their community may be a sympathetic presentment of cathedral life as well as work. There is a beautiful saying of one of our antient Priors —the aged and sagacious Henry of Eastry— '*Nisi tempore pacis non bene colitur pacis Auctor.*'[1] A perturbed society cannot worship and intercede.

But, *Pax altaris Pax Altissimi.*

[1] *Litteræ Cantuarienses*, No. 140, vol. i. p. 132. Ed. Dr. Sheppard, Rolls Series.

VOX PETRI.

Cognovit vocem Petri. Act. App. c. xii.

Reserving then further capitular detail for a capitular sitting, I shall ask you to give me your patience in marking how close Social Questions, our own Questions, lie in the heart of the Bible.

If the four streams of the Faith compass the whole earth, Social Problems are the beds and rocky gullies through which One Hand pours them

> Which laid those dark foundations deep,
> and bade the weltering waves their oozy channels keep.

The constitution of a Nation environs the Christ-Angel[1] of the Old Testament. The prin-

[1] Vid. *Cyprian*, Testim. ii. 5 et locc. ibi citt.

ciples of Society stream from the Man Christ Jesus of the New.

Our present problems

But it is best and most interesting to take a single concise writer who sets the problems and the revelation in conjunction before him.

Poverty—Temperance—Purity—Church-Citizenship—these indicate four quarters of the Christian heavens, if I read the Times of Christ right to-day. It is pathetic that there is yet no remedial word answering to 'Poverty' as 'Temperance' and 'Purity' answer to Evils of Desire. But 'Church-Citizenship' is the clearing off of Heathenism, antient and modern, and to it, in its undeveloped workings, we look if we say 'It will be fair weather to-day, for the sky is red.'

were problems to the Apostles.

They indicate also four quarters, if I read him right, of the Heaven of St. Peter, who had its key; and, if so, of all the Apostles, who "certainly were what Peter was,[1] endued with an

[1] Cyprian. *De Catholicæ Ecclesiæ Unitate*, c. 5 (Trans. ed. J. H. Newman *Library of the Fathers*, p. 134).

equal fellowship both of honour and power"—and if so, of all the Times of Christ.

The First Epistle of Saint Peter

I am not going to be so presumptuous as to trespass on the "work which will always class among the first of uninspired scriptures."[1] The commentary of our philosophic saint who opens in the First Epistle of Peter such "a treasure-house of experimental divinity."

But as it is said of Leighton, that there is "no artificial arrangement observed by him in discussing the several subjects introduced by the Apostle"—in fact, his first editor calls it "confusion"—the way is just open to any one who desires to call attention to that one point only, "the arrangement of the subjects of the apostle."

is a Letter on these problems.

St. Peter's is a concentrated treatise, the larger intention of which may not be always present to us when devoutly applying it to our private lives. I may have your permission to

[1] Pearson's *Life of Abp. Leighton*, p. 89—'Crown of his posthumous glory in the universal Church.' And see Coleridge's *Aids to Reflection*, Aph. xcvi., xcviii.

just touch the line of thought he follows in showing how and why the Church was to be constructed.

1. The Salvation of Society;

The Church was to be built up of very scattered and unthought-of elements. There was no portion of human society so low or weak or ill-used[1] that it was not to find place and a home in the Church.

He speaks of what we as well as he call "Salvation"[2]—the Salvation of Society, the Salvation of the Individual. But whereas with us the word is commonly used of the individual soul, St. Peter mainly means by it the 'Salvation of the World'—of Society—of mankind at large.

Salvation is to him a present process. It has its counterpart and completion hereafter. But it is flowing at full tide upon all the shores of this world.

The forecasts and inspirations of the past had foreseen its approach. Not without perplexity

[1] παρεπιδήμοις διασπορᾶς, 1 Pet. i. 1; λυπηθέντες, i. 7; κολαφιζόμενοι, ii. 20, *et passim*.

[2] 1 Pet. i. 10.

and some distress.[1] They had seen that it would run so counter to the accepted principles of the old world that not only its preachers but its whole following would suffer extremities before it gained the day; that they would be content to suffer; as they would be with everything which identified them with their Head and Founder. We need not here dwell on the peculiar identification with Him which was involved in the knowledge of Who and What this Founder was beyond what appeared at first sight. It is enough now to say that St. Peter brings out the reality of "the Salvation" of Society as begun, continued, and certain to continue, but liable at any future period to find that real faithfulness to its principles, or return to them when forgotten, might provoke the severest opposition.

We may pause an instant to ask ourselves at what point in the development of this idea we think we now stand?

[1] περι ἧς σωτηρίας ἐξεζήτησαν καὶ ἐξερεύνησαν προφῆται . . ἐρευνῶντες . . προμαρτυρόμενον τὰ εἰς Χριστὸν παθήματα . . οὐχ ἑαυτοῖς . . Διὸ ἀναζωσάμενοι κ.τ.λ. 1 Pet. i. 13.

continuous

Forwarder, I believe, than ever before. Immensely behind where we might have been, yet never so forward. We have rushed full tide up many great false channels. We have strayed into many mere ditches. We have swamped many low lands. But the right river-course has been found also, and up it the fresh sea is flowing fast.

Adversity proves us, Prosperity has tempted us, Criticism clears and cleanses us. At present there is something like a balance of currents, but there can be no doubt which will prevail. Never in the world's history were so many minds animated and penetrated with Christian ideas, bringing those ideas in infinite forms to bear on the world's problems. That is the progress of the "Salvation of the World."

St. Peter with one touch as to the sobriety of judgment which ought to mark the main-

conditions of its promoters:

tainers of this "Salvation," for we can find no better word, assigns to them universally three characteristics—knowledge of facts below the surface observed and revealed—self-dedica-

tion to a purity of motive far beyond the average —possession of a spiritual contact and intercourse carrying them along the same lines as reason but into a region above it.

Now an Association possessing these characters, he says, does really constitute a Home[1] to and from which neither birth nor estate nor culture admit or exclude any fragment of humanity—a home with all home's happiness for the spirits of men—for the best and characteristic part of their nature. In this home was to be found what the Stoic called 'Kingship,' claiming it for every soul which would assert its right to it, were it soul of slave, or soul of consul. In this home was to be found what the Hebrew called 'Priesthood'—the certainty that one was qualified to approach God for oneself, and to approach Him in behalf of others, with an availingness which could not be baffled; and bound to discharge constantly one function in society, expressed by St. Peter in a most striking phrase namely, "*to tell out the Virtues of God.*"[2]

all-inclusive.

[1] 1 Pet. ii. 5.

[2] 1 Pet. ii. 9—ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ...

These functions attach to every member of this new "Household of Salvation."—"The Holy Nation, The Royal Priesthood."

2. Its working Principles. (1) Discipline;

Then St. Peter passes on to lay down the two principles of the construction of this House and Home. The first is the Discipline of 'Desire.' No Buddhist teacher has more emphatically pointed out that Conformity to Desire, Obedience to Mortal Desires, is the root of human sorrow and sin. The different forms of Desire are, he says, always 'on campaign against the human soul.' [1] The old Asiatic Prince Ascetic saw (by the gift of God undoubtedly) what is at once the foundation and the ruin of society. He was ignorant as to how other and nobler elements had to be and could be wrought in with it, to make of men's impulses a beginning and foundation. He only saw Desire unchastened—Desire overruling every other principle—a cause of ruin. St. Peter saw Desire as a power controllable, reducible, convertible. And while again and again he rings out the word as the secret of Heathen Misery, he knows the spell for its conversion.

[1] 1 Pet. ii. 11.

The other Constructive principle of the New Home is 'Good Service to Mankind'—ΑΓΑΘΟΠΟΙΙΑ —if we may not rather render it a Creation of Good. This is not only an interior activity. This will change the attitude of Kingdoms and Nations towards the producers. It is a Leverage by which the Church will naturally build up herself, without making her own building her object. For St. Peter foresees for her in the largest aspect that commanding position out of which must finally spring what we call the establishment of Churches. From her first moment of weakness the Church feels the responsibility of Loyalty to the State and exertion for its good order. She will at first be utterly misunderstood and misconstrued, but her purpose will dawn on them, and all governments will end in taking a religious view of her religious position. Thus he speaks:[1]—

(2) Creation of Good.

3. There ensues a Definite Relation to all Polities,

'Keep your intercourse in and with nations

[1] 1 Pet. ii. 12—*τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς ἔθνεσιν ἔχοντες καλήν· ἵνα ἐν ᾧ καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν, ἐκ τῶν καλῶν ἔργων, ἐποπτεύσαντες, δοξάσωσι τὸν Θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς.*

'high-toned — that in case they decry you as 'mischievous men, they may in consequence of 'the high-toned action, upon observation of it, 'glorify God, at some epoch of recognition.' Yes, '*they* will glorify God.' What is that but saying that Christian lines of action will win the adherence of Civil powers?

He proceeds[1] 'Submit to any human consti- 'tution—the Emperor as Sovereign—Governors 'as through him emissaries for penal purposes 'on criminals, for moral support to those who do 'good service — because this way lies God's 'purpose, that by rendering Good Service, you 'muzzle the unperceptiveness of the unthinking 'multitude.'

The divine logic of your appeals may not at first reach *these*—but a Creation of Good among them will not only stay the vulgar bark and bite, but secure, in varying degrees as ideas

[1] 1 Pet. ii. 13.—*ὑποτάγητε πάσῃ ἀνθρωπίνῃ κτίσει . . . εἴτε βασιλεῖ ὡς ὑπερέχοντι, εἴτε ἡγεμόσι ὡς δι' αὐτοῦ πεμπομένοις εἰς ἐκδίκησιν κακοποιῶν ἔπαινον δὲ ἀγαθοποιῶν, ὅτι οὕτως ἐστὶ τὸ θέλημα τοῦ Θεοῦ, ἀγαθοποιοῦντας φιμοῦν τὴν τῶν ἀνθρώπων ἀγνωσίαν.*

grow, support and recognition from political authority. namely establishment.

Of what St. Peter foresees we shall not see the end: he sees what lies ultimately in the nature of Society.

And this is St. Peter's ground-plan of the Church—the true "Saint Peter's," an immense, ever-growing Society serving the universal Society of all times and places in Self-discipline and in beneficent Labour.

The motive powers of these energies are (as we saw) Knowledge of God, the Memory of a Self-Dedication, the reception of a supernatural Gift. The noble obligations involved for a clergy.

It is plain that a perfect sense of the reality of these motives is essential; that the obligation of any order of Men appointed to recommend them is a very overwhelming obligation; for with any decline of such sense of reality, the Service of Humanity by the Church will decline—and with it the position of the Church, not as regards temporal questions, but the place which it fills in the sphere of Humanity.

How far now realised?

It is matter of gravest reflection how far the Church of the present is fulfilling its tremendous function—whether such motives are realised keenly—whether they are pressed to realisation by those who ought to press them—whether any modern phenomena rise or fall in exact proportion to the pressure and the realisation. Societies there have been on smaller scale which have sought worldwide influence for influence sake, have practised vigorous self-denial and exercised inexhaustible bounty in order to attain power. But the great society of Mankind has found them out again and again and rejected and overthrown them.

in unselfishness

It is only when working for the sake of Mankind, and not for her own sake, that the Church fulfils her appointed function. If the power that is in her by the Gift of God is used to obtain power by the Gift of man, she begins to fail and go backward. If it is used only for the service of man after God's will, the power that comes to her is unmeasured, and remains so while her heart is pure.

No one need fear lest in giving herself to social problems and moral duties she should be chilled back into what is fairly called 'the mere morality of the last century'—classical morality—so long as in her divine Services she cherishes her sense of the reality of the imparted Spirit, while she tenderly glows over the gifts imparted once and for all to her every babe, and the immortal food that comes daily down from heaven; whilst in the studies of her scholars she pores over the Inspiration of the Word, and the philosophies and the criticisms of the ages, as they pass, supply ever fresh intellectual and spiritual discussion to this great wonder; while in her oratories she adores the Being of the Trinity and the Living Mystery of the Incarnation; while she wreathes her graves with the bright and fragrant 'sure Hope' of the Resurrection of the Body. But whenever she looks over this world's sea, with the eyes of the Fisher of Men, she will be, she must be, as devoted to Morality, as absorbed in the teaching of Morals, as industrious to remove every hindrance, physical or social, as

with faith in her supernatural endowment

for the solid good of society,

keen to band young and old together, to form, to enforce the public opinion, whether of the village or of the nation, as if the Service of Men were the whole and only Gospel she is commissioned to teach.

which is the final test of a true Mission.

It is here, I think, that whatever impression may be made on the public by the stir of advocates and of societies, it is here that in ordinary range of Christian intercourse, we are in danger of falling behind the standards of the Scripture and the Prayer Book. Occupied as we are with theoretic or ritual or political questions affecting the Church, the currents of our thoughts, our hopes, our fears agitated or coloured by our religious journals, whose topics are necessarily limited and transient, we pastors are in danger of forgetting that the soul of an Apostle, all afire with the personal knowledge and love of God in Man, burning with the secrets denied to prophets, clear with an insight that angels longed for, drives by every argument, by every illustration, home to the souls of Christians that the tending of the Lambs and the Sheep is vain, is

nothing, is absolutely not done, unless Morality in every relation of life, the morals of the people, the substantial welfare of the nation, come out as the result of all we teach, as the serious issue and palpable mark of Discipleship.

Imperfection unexcused by Impediment.

And how is it with us?[1] Side by side with, and surrounded by Parishes in which every possible effort is put forth, and—often under severest difficulties—is rich in blessing, Parishes there still are in which there is no Sunday School, no organized endeavour to make men temperate, in which young men are never warned or helped as to chastity, in which no instruction is ever given as to the rightful position of the Church of England, in which there is less interest in the propagation of the Faith than there was, we may be sure, in the same hamlets and lands in the days of Augustine. Parishes in which no one would dare to lecture on the privileges of the Church, because its visible privileges are limited to what Acts of Parliament would enforce. Small as the

[1] οὐ καυχησόμεθα εἰ μὴ ἐν ταῖς ἀσθενείαις.
—— ἀπ' ἀσθενείας δυναμούμενοι.

proportions of such neglect may be, one evil instance works a harm to Christ's Church which sorely strains all that can be done by all in redemption of her honour. We live among eyes which mark and tongues that trumpet every blot, though they have no sight or speech for utter self-sacrifice and modest devotion. When we would correct the evil, there are elements abroad which permit no correction.

But even unfair hindrances cannot in the Light of God's will be unmeaning. He is, as it were, forcing us to correction from within. When the Philistines would not let the Hebrews sharpen their own weapons, they had still "a file for the "mattocks, and for the coulters, and for the "forks, and for the axes, and to sharpen the "goads,"[1] until the tools were found weapons.

Evermore the most powerful argument is St. Peter's still—that 'after whatever misrepresentation,' a day comes in which men *must* glorify God for a faith and worship, which writes itself down in the Morals of the community.

[1] 1 Sam. xiii. 21.

4. The Church has special relation as to St. Peter's,

There is yet a subject to which the feeling heart of the Apostle seems to turn and turn in endless recurrence. There were then, as now, classes of Society which seemed drowned in suffering. In the antient world they were largely included in the ranks of slavery—that "abyss of misery and woe which," the Historian,[1] "leaves to be fathomed by those who venture to gaze into it."

Into the Mysteries of Suffering and its eternal work he penetrates deeper than it is well for us at this moment to try to follow him.[2] But what bears on the Social Work of the Church is this—

Of undeserved suffering, not drawn down by man's own action, but coming, as it were, capriciously down upon them in the way of discharge of duty, there was no instance so typical as that of the honest maltreated slave. The principles of the Roman world on slaves or slavery made millions of such sufferers.

Common life, says St. Peter, contained no such type as this being was of the most Innocent,

[1] Mommsen, *History of Rome*, B. iv. c. 2 (vol. iii. p. 80, Dickson tr.).

[2] See Note on St. Peter's Teaching, p. 211.

the Man of Sorrows. To the slave, in all their epistles, the Apostles speak most tenderly. Of him Christianity was most careful. Not in preaching against the institution a crusade which would have endlessly multiplied their miseries, but by instilling such views as would first ameliorate the system, and make it at last impossible.

so to our own suffering populations.

May we justly believe that there are no suffering populations connected with our daily life which are at as low an average of living, of comfort, of morals, as the population within a population whose case moved St. Peter and the first Christians? They had at any rate daily food, clothing, shelter secured. It is a difficult comparison—perhaps impossible. But it is a terrible word—"suffering population"—continuously suffering—and it is a true one, and it ought not to be true.

Each deepening utterance as to life and duty under suffering, which we cannot now analyse, is by him addressed naturally to those who suffered round him—the despised, the outcast, the nothings

of this world. Each pastor has so to learn the deep tones that he may first of all himself so speak to sufferers within his reach. But he has a further duty. He has so to transpose all the notes of it that they may reach every one of those persons and those classes, ourselves among them, whose requirements and *exigeance* create at least some part of the griefs ; reach every one who can contribute some quota of influence to alter and to uplift.

The Pastor's duty on their behalf to

Save for nine lines of his Letter, there is nothing limited to Pastors or Elders. The pathetic, stirring, sacred utterances are to the *Laity* of the Christian church. Not one duty of this social sort, either of work, or of self-denial, or of any Christian principle is laid on the Clergy which is not bound equally on every Layman. There is no difference made or marked. Upon every churchman the Apostle lays it to stem the destroying flood of Desire, and so to counterwork it as to save others with ourselves; on every one to be in sympathy with "suffering populations"; and with strong, careful hand to deal with their

5. The Laity.

St. Peter's is not a Clerical Letter. It concerns *Lay Life*, *Lay Work*,

disabilities, their amelioration, and their restoration.

Mentally, when they hear such things as "proclaiming liberty to the captive, and binding up the broken-hearted," the laity apply them to the clergy. They find fault with the clergy for doing or for not doing all that is not a whit more clerical than it is Christian.

It is the Laity to whom St. Peter says that they are always to be ready to take up the Defence of Christianity with any questioner[1]—with any who ask for an account of the hope that is in us. It is the Laity to whom he says that knowledge and power of reasoning are a duty, but that the effectiveness of their meaning must finally rest on their personal character.

This has been ever the thought of the Church of England. Mores, Bacons, Hales, Boyles, Lockes, Nelsons, Newtons, Wilberforces, Watsons, Shaftesburys,—all the great leading laymen of the English Church, have been such leaders as no other Church has had. Such we have still,

[1] 1 Peter iii. 15.

though some are passing away and though young men are too ready to be alienated by mistakes. But their duty is to the Church in spite of mistakes.

Not a Christian living can either disdain his obligations, or contract himself out of them by deputing them to ecclesiastics.

To St. Peter's mind there is ever present one vast solid society. Of its constitutional form he gives the merest hint; that hint corresponds with our form. What he labours to show is that it must itself be perfect in these three fields, *Desire*, *Action*, *Suffering*, and that its function is to mould all human life in those three areas—three which are one.

and has wider range than ever.

Those fields of life or areas of condition are the same as ever. The body itself is no doubt more vast. But, all other circumstances remaining the same, I know not who has received authority to disband its working populations, or to declare its work to be changed. Who has received a shadow of commission to narrow down to Doctrine and

Worship the religion that began with Morals and Society, or to limit to the Clergy the responsibilities of the Church?

Supposing now that we have rightly read the Apostle's Letter On the Church, that we have seen his true gist as to the sphere of the Church's working and the issues to be expected from it, we ought next to observe the conditions which to-day surround us as the same Church, and to put them to ourselves without exaggeration.

The conditions

He spoke of 'Desire' as 'the Will of the Gentiles,'—the actual characteristic of Heathenism—and of its developements in 'lasciviousness,' in 'wine-bibbings, revellings, and drinkings.'

He spoke of a very suffering class in the population.

With both of these conditions the Church was dealing—and not without success, even in those hours of her dawn.

Now our own conditions in these two relations are these:—

Intemperance is in far greater rage and ravage than among those 'Gentiles.' And we can con-

trast the state of our vast drinking population not only with that of our own more sober classes, but with that of classes parallel to itself in countries where sobriety is even partially the rule. We read in black and white the greatness of our excess and of the criminal misery it creates.

We know the state of "Morals" (as we speak) in large classes of the community—not less in some strata of the rich than in some strata of the poor. We know that the streets of London fling temptation broadcast before youth and inexperience. We have heard grave persons speak of a necessary occupation, a necessary mode of female livelihood. Our medical authorities speak of a river of poison flowing into the blood of this nation.

Then the Apostle spoke of a suffering population. We know of one which can only just exist, hanging on a sharp edge of illness, hunger, uncleanness physical and moral, incapacity mental and bodily, in full sight of abundance, luxury, and waste.

Consider what it is certain that they, and more still, all who feel for them, are piling up in the way of reflection on their condition; what it is essential that a faithful Christian Church should feel as to rightful amelioration; how appalling the thought of *other* sorts of attempts at redress.

are parallel:

It is absurd not to know that, though similar facts have run on through the past, the proportion of them now to the palliatives in use is more formidable.

The world powerless:

It is impossible to think that a material or secular education is on the way to abolish the virus of Self-indulgence in either kind, or the pleasure of Extravagance, or the Passion for Wealth, or the Recklessness of extreme Poverty. "It is often in vain to inform the understanding and convince the judgment. It is admitted that you do not thereby reform the hearts of men, who, though they know their duty, will not practise it," unless some fresh motive is found.

But if some sufficiently powerful motive is

supplied there comes in the application of all that knowledge; not only economy and sense in the poor, but self-denial and wisdom in the rich. With the will comes even the ability to devise the means and measures of an elevating self-help.

The Church able, if willing.

Then we may well consider whether our Church of England may not silence bickerings and postpone controversies, which, in the sight of such fields of necessity and of work, I am ashamed to name, in order to devote her energies to such problems and to strike out agencies for their solving. Her doctrine and her worship will not suffer while she is 'trading[1] with her Lord's loan of Minæ;' so long as the Great Fountain of Doctrine and Worship and Character rises soundingly in the midst of that market-place.

Lastly, our Wealth may 'consider its Calling.' It is not certain that the Love of Money is a constant passion in man, either for its own sake

[1] Πραγματεύσασθε.—Lu. xix. 13.

or for self-sake. Ages have been of which it was no characteristic, and may be again. Art and Faith and National Glory have in their turns ousted it. What if we should be at the verge of a new time in which Wealth may devote some real proportion of itself, after the manner of our Fathers' wealth, to a religious solution of problems, which left to themselves, can solve themselves only in whatever may be the natural outcome of despair.

The calling of wealth.

Riches and Poverty can both contribute to the endeavour. Healthful homes and work-places can be insisted on. Magnificent Institutions and Common spaces—things which in all reason may supplement the surroundings of tiny homes —these wealth can give.

Only the Church can supply the soul of the work. A *personnel* trained in the Organization of Charity, and the Teaching of true Religion, commanding means for working all necessary Agencies, having no aims beside, can alone recover what the Educational System of the State and the Parochial System cannot over-

take. Not that these "break down." They are more efficient than ever. But there is a Supplemental work to be done.

Only the Church can supply the Men and the Spirit within the Men. Let her.

II.—CANTERBURY.

SUFFERING POPULATIONS.

II.

Every King of Men is enshrined to us in his own Age. The best history of it is his biography. To some sphere of humanity he has been so much more than to any other, that neither he nor his age can be afterwards understood apart. The 'Age of Augustus,' 'Luther and his Times,' the 'Napoleonic era' present distinct ideas. The range is bounded, even when the influence of the men far overruns their contemporaries. Important books have been devoted to illustrating the first third of the first century with the special purpose of helping us to understand Christ by familiarising us with His historical surroundings. Without underrating the interest of such pictures, it is of highest importance to us to have it constantly in mind that *these* times,

this century and decade, are the Times of Christ, no less than the reign of Herods or the governorship of Pilate was. The present day is one of His Days, and we are His contemporaries.

Faith in Christ Present

"I am with you" He said, "I am with you all the days, even to the end of the Age." Our Faith means that His teaching is altogether unexhausted; that if we can hear it and use it, it is fresh as at the first; as applicable to our problems as if it had been applicable to none before. If it be so what we most want is what all His immediate friends wanted for a time, "Ears to hear."

involves that Human Nature rises.

To believe this it is necessary to admit that "Human Nature" as it is called, is capable of being changed. Thucydides,[1] wisest of men, wrote that so long as it remains the same, political crises will always settle themselves by revolution and massacre. But a changed human nature does not think so; from the beginning of the world slavery was an institute of Humanity, until in our fathers' days, in our own vale of Keston, a servant of Christ resolved that the

[1] Thuc. iii. 82.

world must know it no more. And now a great nation would sooner suffer a dire war than tolerate slavery in its borders.

Social Problems are His.

The problems on which Christ has been consulted, and has given no uncertain answer, are the greatest problems of the past. The present has a problem of its own which may be not much less difficult or less extensive than any past questions. Christ must have something to say to it, if He is the Person our Faith assures us that He is, and if that Personality of His affords the reason of the effectiveness with which His doctrine has done its work so far. If He has nothing to say, we shall admit that His religion is drawing near its close; and that the Times of Christ are limited like those of other masters.

His Mind ought to be read on the now most extended one,

The problem now before us, or rather upon us, is what is called in a special way the Social Problem. I shall not pretend to be able to state the question in its magnitude—still less to deal with the many and strong answers which both powerful intellects, and large masses of men have tried to make to it; nor to express, dogmati-

cally what the answer of Christ is. Its fulness lies in many principles of His, shone upon by the light of events. Any one's failure in calling attention to His teachings leaves the answer itself unaffected, and open still to all to read. I shall only dwell on the fact that such answer there is; that Christ is standing by looking all compassion on the sufferings and injustices borne by many—by many who not knowing Him speak evil of Him—and expecting us to fulfil what we learn of Him; and that it is the duty of Christians to consider carefully what He thinks of the present state of things, and to use and apply with the utmost obedience to Him and trust in Him what we can discern point by point of His mind.

which is injuring the Spirit of Man,

The social problem presented by the conditions of lifelong wretchedness, under which a vast part of our town populations lives its life and works its work, is difficult enough and moving enough, if only looked at nakedly. How much more when we ascertain what effect it is having on mind and heart. Of course men sometimes are unhappy, even miserable, without being made

the worse, but rather the better, but when we ascertain that this is producing immense degradation of spirit and feeling; when we learn what view they take of their own condition, and of the causes which produce it; when we are told that they are penetrated through and through with hostility to the classes and persons they believe to be chargeable with it, and with hatred of the order of things which they consider to sanction and encourage and increase their extremity; the word 'terrible' is too light to describe the importance of the problem. But it *is* a terrible state of existence for thousands on thousands of our fellows to be born to without escape.

on a world-wide scale.

When we look beyond the seas which shut us in, and observe that what we are experiencing is being experienced in most other countries—and that the feelings and wishes and intentions (if they can be realised) of many times the numbers of our people who are so minded, are aggravated and intensified beyond anything that we know to prevail here; when we perceive that

the very sight of these people, and their disabilities, fills large classes of men in Spain in Italy, in Germany, in Russia, in America, in Australia, who are not themselves suffering in the same way, with intense feeling, affects their whole view of society and civilisation, creates extraordinary conceptions of the near future, and poisons their very idea of Religion, of Providence, of God —then we may think, we must think, what Christianity has to say to these things: what other Churches have to say: what the Clergy and Laity of the Church of England ought to do.

It clings fast to civilisation itself.

In a few lines we can state what we see to be some main causes, so far as we know them, which in the course of less than fifty years have accumulated these populations and their miseries. Of course there always were poor. In the days of Job there were those who 'embraced the rock for want of a shelter.' In the days of David there were rich men who 'ravished the poor when they got him into their net.' But the poverty of uncivilised tribes and of the victims of direct

oppression is a different phenomenon from this poverty which rears its head in the midst of civilisation,—which liberal employers of labour see spring up round them without their being able to prevent it except at their own ruin, and then wider spread ruin still.

Cool heads look for a remedy.

There certainly is no drier fact within the ken of human beings and Christians than the Chancellor of Germany's blunt words express—"There *is* a social question. Something *wants* doing."

But what does it mean if you clothe the word with the thought of the fibre and nerve of humanity, the tension of souls, the darkening of spirits, that underlies that "*wants doing*"?

Great improvements cannot distract us from it.

It is a consolation to know that vast numbers of working men are better paid and housed than ever they were, can purchase more with their money, have more time and means for self-improvement, more funds in the banks, and excellent habits. It is a consolation to know that this is due to strong and orderly forces working upward. But it is a consolation which does not yet lower

the sea of trouble in which we behold undiminished numbers swallowed up.

Yet "*wants doing*" means that of mankind very many suffer at present hopelessly; many are distressed for them hopelessly; many are dismayed; and that if there are any who neither suffer, nor sympathize, nor fear, they are not the best nor the most prudent part.

We said that some immediate causes which produce this state of things are soon stated. If there are more obscure causes they would probably vanish along with the patent ones.

Incompetence losing ground,

The worst sufferers are unable to earn enough means to live decently as regards space or hours or food or health or morals. Incompetent, or non-competing through feebleness, or else crushed in the competition. A small proportion of the poor, yet a fearful number absolutely.

and Uncontrolledness

A much larger number are not trained or enabled to make or refuse to make the best use of what they *can* earn, and, whether they earn much or little, are scarcely to be distinguished externally from the former class.

Observation traces the steps by which new methods of production, with multiplied population, have turned whole classes of growers, makers, owners, sellers who lived mainly by what they grew and made, into workers under others, and receivers of wages. This has made them on the whole, with the help of free trade, better off, and with increased prosperity has given them independent political power, but it has made their position uncertain, and at intervals helpless, because of the currents and fluctuations of demand, of production, of the finance of the world. Moreover a large proportion of them think that they never at the best receive a fair share of the profit—the increasing profit—of their labour, which they believe to be the fountain of the world's wealth. On the other hand, those who supply the capital by which the whole 'plant' and wage and world-wide negotiation is provided have necessarily to enter into such vast and dangerous competition with all other countries, since communication and distribution have kept

under shifting conditions

pace with production, that to them it commonly appears that their own share is not only not excessive, but that it is not more than safe, and that it cannot generally be diminished except at risk of ruin to themselves, which means most widespread ruin among the classes whose labour they sustain.

In answer to this the labourers point to numbers of persons who, without pains or risk, simply let their fortunes turn over and over in investments, or idly watch the movements or activities of others multiplying the value of their own lands; they point to the visible increase of enjoyment and luxury, and even waste, which makes so bitter a contrast to the misery of which we spoke. This shameful expenditure puts out of their sight what even their most earnest champions have not been "slow to recognise as the sacrifices which the upper classes, and especially the landed aristocracy, often make for their good."[1] Those who do nothing, they say, are best off, while they who do all the

and Indignation at visible and inferred wrong

[1] Memoir of A. Toynbee, *Industrial Revolution*, p. xii.

work just live, and they who cannot get work cannot be said to live. The more thoughtful attribute also much of the unthrift of their poor neighbours to the pleasure-seeking example above them.

Thus we have to add to all the material causes of anxiety which poverty produces, the exasperation and bitterness of a struggle about the whole economy of life between classes which divide nearly all substantial power between them. exasperate.

I suppose that before we can even take in with open ears the words of Christ about the times, we must just think over, though we cannot discuss, some of the remedies which have been proposed in the interest of justice and peace and happiness. Remedies conceived.

Of course some are not just or peaceful; Conscience will never set seal to them. Some assume that men may rightly or wisely "to do a great right, do a little wrong;" some pronounce the "little wrong" to be no wrong but a righting of wrongs; some are willing to make, as they

think, one plunge more themselves into the worst wrong-doing of the past they condemn, hoping to find themselves, after a deluge of crime, in a land of equality and content.

Not all fairly called 'Socialism.'

It is not fair to class all these plans together under the name of 'socialism' and so to brand it. There is much in 'socialism,' as we now understand it, which honestly searches for some beneficial remedy—much which is purely religious and Christian.

It is no wonder that the thought of the 'question of starvation' alone—starvation of soul and body—should produce some unwise solutions which are but the 'cries of philanthropists who have lost their way.' But I will touch only a few of the stronger remedies proposed, trusting not to misrepresent them by the curtness or the breadth with which I have to bring them before you.[1]

Key-notes of Principal Schemes.

One theory, maintaining that the wage-system must eventually reduce all wages to the lowest

[1] See *Le Socialisme Contemporain*, M. de Laveleye; (4me. édit. Paris, 1888) to whom I must express constant obligation.

keeping of soul and body together, would gradually substitute for it a State system of subsidised Cooperation. Another would by revolution disperse all capital as an accumulation of misappropriated funds. Another, taking competition to be the origin of all the dislocation, would revert to the antient order of Trade-guilds and Corporations, monopolies, exclusive apprenticeships, and prices fixed by regulation. Another would protect agriculture, fix wages arbitrarily, give workers a larger share in profit, and exclude them from politics. Another would fix the right profit arbitrarily, and divide it by a joint jury.

Place or No-place of Religion.

Most of these systems would place powers of strong government in as many hands as possible, and count Religion a thing indifferent. Another series would centralise to the utmost and treat Religion, for good or for evil, as the most potent of influences.

Thus, one would bring Monarchy into immediate contact with an educated democracy of perfect equality, and would suffer no ministers of religion.

Another would bring Monarchy into similar contact with the people, whom it would instruct and ameliorate by all agencies of Evangelical Religion. By Trade Corporations it would regulate commerce, enforce insurance, fix hours of labour and days of rest; the State would undertake the greatest works, share the interest with the labourers, and graduate taxes.

Yet a third of this class would revive the Papacy as the central institution, bring Religion to bear on every part of life by careful organizations, found magnificent institutions to promote co-operative trade and all elevating objects for the working classes, by stimulating such private munificence as in the Middle Ages founded so liberally for the poor, as well as by State subsidy, and would fix the workman's wages by legislation.

Each of the two last commands large associations in Germany.

'The International.'

Upon the exactly opposite standpoint another vast scheme lately united throughout Europe an immense aggregate of working men of all nations.

"The International" has recently broken up, but not without having sown harvests, which may yet have to be reaped. Its aim was to control all capital by universal strikes, to bring the management of all commerce under self-governing co-operative bodies in federation, and to effect the transference of all land to the whole population collectively.

'Nihilism.'

Another, which has not broken up, but which within the great empire of the north is believed to have a vast mass of secret adherents, largely composed of educated and partially educated persons, who find no scope for their powers in the country as it is administered, is the system of Nihilism, whose maxims seem to start out of a wild incredible dream. 'Pan-destruction' by every fatal energy is declared to be their first aim, and the substitution of nothing else for the social and civil fabric, but a return to the primitive elements of existence and to "sacred ignorance" of all that is worth knowing. The mover was one who suffered years of Siberia, years of previous imprisonment for opinions, which were said to be

mainly a reaction in him against the horrors which his relative (and he under him) had been employed to inflict on Poland. The discipline of repression seems to have reconverted him to plan horrors of a grander scale.

None should be unmarked.

However they may look thus baldly stated, but I trust not unfairly, without argument and only in their salient issues, these ideas are scarcely any of them mere matters of ridicule. Either they have been thought by sincere and able thinkers, or they have been seriously and passionately entertained by masses of men not instructed enough to see their refutation or their consequences.

They modify themselves.

Some points that once seemed quite practical have been exploded, as the subsidising of Co-operation was by the declaration of the French workmen themselves. Some would be self-destructive, as, for instance, the fixed prices or fixed wages, which would be annihilated by the competition of other parts of the world. There can be no hope in a mere reversion to old precedents, however suited to their times, for why should they have been abandoned except that

changing times threw them out of gear? Some plans would be overthrown by their own atheism. For Atheism only comes to hand as a weapon, since the wish to exasperate the masses leads leaders ignorant of the true spirit of Christianity to think that a religious patience here, and the hope of glory hereafter, must make men acquiesce in injustice and a low standard of daily existence. We shall hear little of Atheism when they know what Christianity does teach.

Why 'Atheism' enters into any of them.

At the worst, while repression is the hot-bed and forcing-house of truculence (we noted it just now), the immense benefit of allowing free discussion is evident in the fate of erroneous ideas which are gradually dispersed by it, while any grains of gold are seen and saved; in the occasion it gives for the diffusion of sounder views, and the avoidance of conflict with authority. At this moment the Nationalisation of land is under this wholesome process.

Free discussion is the best treatment of them,

But it is difficult to conceive how the benefits could otherwise have been obtained which not only the labourer and artisan, but the master

and has brought good out of some of them already,

and the capitalist and all society, now own themselves to have derived from the combination of Trades Unions, and the development of Co-operation to proportions so unexpected, which yet are small perhaps in comparison to the expansion which awaits its undertaking production.

and there is more good to come.

Close as is the tangle and thicket of opinions he is blind who cannot see and follow threads of light running through the maze, and cannot mark lying there an unconscious Christianity ready to be awakened.

Non-interference unjustifiable

The simplest remedy of all is not yet mentioned. It is Non-interference. It regards the conflict of private interests as Nature's constitutional method of ordering the ranks and fortunes of mankind, and its apparently calamitous accidents as inevitable. This—once the accepted "English" theory—mounted in many minds to a certainty when analogy came to its aid with the great naturalist's observation of the 'struggle for existence' and the 'survival of the fittest' in the animal and vegetable world. But unless the best and noblest part of the being of our fellow-men, their moral

and spiritual nature, is utterly disregarded, and together with it all sense of duty as to cultivating and elevating that nature, and every sympathetic movement of compassion and natural charity left out of consideration, it seems impossible to establish a resemblance between the cases. The blind or brute struggle for existence is not the same phenomenon as the conscious human claim for decency or for instruction, for freedom and light. These are not accidents which can be ignored with safety for the whole, or agreeably to human sense of duty. That claim and that sense are answering chords. The fact in nature is only newly observed. In the moral world Non-interference would be a new fact, produced by new lines of conviction and action. It is not true that through the past history of Man self-acting 'laws' have been allowed their course, and have so far moulded us. The East has been trained every hour for ages by the unswerving disciplines of the Vedas, of Buddha, of Confucius, of Mohammed. Western Society has been modelled by the flexible but ceaseless pressure of Mosaic,

and unhistorical.

Roman, ecclesiastical, constitutional legislations. By an infinity of corrective and protective influences the classes have been deliberately trained, which are in the ascendant. The classes which are now miserable and perilous are exactly those which have been neglected. The survival of the fittest in nature means the survival of the most beautiful, the best endowed with power suited to their position, the cleverest, but the surviving 'fittest' might among men, in not inconceivable conditions, be only the strongest in some material ways determined by numbers and dynamite.

There is a loud call to the Church to attend to them:

But all these social difficulties and solutions, —what have they to do with the Church's work? are these not secular and economic questions? Yes, and therefore Church questions of deepest moment. These are the phenomena of the very world in which Christ is now living. These form the Times of Christ. We are asking what He says to them?

Christ on those points to which Socialism has powerfully directed man's attention gives no

detail of direction. That is not His method. But He lays down principles of unmistakable application to those questions.

Christ attended to them,

First, nothing can be more plain than that He does not admit struggle and survival as the one law of development. His 'Kingdom of Heaven' was not the reign of private interests. His 'Kingdom of God' not equivalent to the Kingdom of Ego. The indigent class was very large then as now, and the first character he ascribes to His own system is 'Good news brought to the poor.'

Christianity must, then, have a distinct relation to poverty, and an encouraging one. "Blessed are ye poor" connotes at least an unfavourable view of the position held by the rich towards the poor in an age when there was abundant almsgiving. "The poor ye have always with you, and whenever ye will ye can do them good." It is an approval of the impulse when a Master points out that there can never be a lack of opportunity to obey it. "Whosoever shall give you a cup of cold water in My Name shall not lose his reward" must

apply more strongly to greater gifts for the service of body, mind, and spirit—say a hospital or a reading-room. When His Apostle urges men to "work that they may have to give to him that needeth," and "to fulfil the law of Christ by bearing one another's burdens," although he cannot mean that every rich man is to be virtually compelled to manual labour for the support of the community, he certainly does not assent to the labour of one class being consecrated to the accumulations of others, and he certainly makes the alleviation of burdensome conditions a pressing duty.

and the Apostolic Church,

On whatever ground the young proprietor's duty to surrender his whole estates for the benefit of the poor rested, or however it may not be a rule of wide obligation, it is obvious that such sacrifice falls within the scope of Christian ethics, and in certain cases is a positive duty.

However clear it is that the public fund formed by a general surrender of fortunes at Jerusalem was no instance of Communism, was never allowed or suggested elsewhere, and was an extra-

ordinary effort to meet the sudden emergency of a "locked out" mass of people thrown on the hands of a small and generally poor community; still it is enough to show that such complete sacrifice of property (as the young man's should have been, and as that of Barnabas was) may be from time to time demanded and made by many persons at once.

and the 'Fathers

The principles, therefore, mapped out by Christ make essential reference to social problems now before us. The Christian Fathers never doubted that they did, and indeed give somewhat alarming point to those which bear on rights of acquisition, tenure, and expenditure. There is no acquiescence in the disappearance of the feeble as a beneficent law.

All teach that all substantial betterment depends on the betterment of the man.

But one spinal cord there is which animates all the humanitarian words of Christ. One principle deducible from 'all these Sayings.' Every one of them is directed not to a mere amelioration of conditions, but to the elevation of the man—the improvement of the receiver, and coincidently of the giver. It is impossible to

make the man happier (no, nor even permanently richer) by any act or scheme unless you make him better. Unthoughtful almsgiving is not justified by one word of Christ's. Order and attention to the effects produced stand out in every account of and allusion to the use and distribution of means. The most coveted social changes work nothing but confusion, unless they are the accompaniments of enlightenment, of habits governed by judgment, and of religious temper.

Hence these problems concern the Ministry, and require more knowledge in them.

Here, then, appears the duty of the Ministry to take up the problems of poverty, not barely as individual kindnesses, but with a knowledge of the subject, and therefore with a pursuance of it as a study.

We are weak,

Personal administration of supplies seems to have been the particular business which they first gave up in favour of larger work, lodging it in good hands,—yet even now (as Arnold Toynbee saw) "a double mischief arises to individuals and to the Church. The clergy undertake a burden too heavy for them to bear, while the mass of

the laity are unorganized for the work of improvement. They are the reverse of an army going up against the strong places of evil. . Efforts are desultory. . Only here and there an individual pursuing aims of philanthropy, or perhaps getting up a benevolent society. . The intelligent classes ought to be one body for one common purpose, masters of their own circumstances and fellow workers towards a common end."

and yet interfering, for want of knowledge

Knowledge itself would restrain the clergyman without political or economic experience from intermeddling in questions which require both, and from interposing his weight of character where equal discussion alone can determine a fair issue. But knowledge would show him where he could and ought to intervene. To those who know not all questions are on a level, small or vast, things practical and impracticable dreams. They treat possibilities and impossibilities with the same free pen and full voice.

But to study, to think out, to keep before

in measure and proportion with the Times.

the minds of his own people, the principles and the agencies by which lasting amelioration, with interim help, may be effected is become a first duty of the clergyman. To open to every dark soul the knowledge of Christ is the first thing, to show how to use it is part of teaching the knowledge. Until fruit is borne St. James says the knowledge is dead. In the old agricultural and manufacturing life of the village the clergyman was familiar with all, with 'Masters, Dames, Servants, and Apprentices' as the Rubric says. Unless now he understands what Master and Workman talk of as their necessary interests, what he has to say will sound to them unreal. And it has been well said that the Gospel of Duty is now even more easily preached to all than formerly, as listeners stand now on equal ground, and debate their interests on equal terms. On the other hand, without acquaintance with the problems round him, I do not see how the clergyman can serve the Times of Christ. And as the problems grow more complicated and beyond personal experience they must be read

and studied. No young man can be considered as fully equipped for Ordination until he has some knowledge of these subjects.

Such Knowledge in the Ministry unseals resources ;

The clergyman who has such knowledge can immediately begin to bring it to bear with inestimable gain at least on that *second* class which I spoke of. Even if the feeble casual is beyond almsgiving, and beyond him, and beyond any device so far,[1] he can immediately begin hammering upon that vast number who, earning well and being very capable at work, are not trained or encouraged to make the best use of what they earn, who are environed by low temptations, and succumb to them. He can command plenty of assistance if he has that tact and modesty which he above all men is bound to cultivate. The clergyman can do marvels in the extending of institutions and societies which cultivate self-control.

Such Societies encourage men to form their own useful little capital and to employ it in co-operative association or industry or land owning ;

[1] See Mr. C. Booth, *Life and Labour*, p. 166.

make them feel bound in honour to be considerate in their own employment of workers; bound in elder-brotherhood to prevent the corruption of the young in the workshops; enable them to own their own homes[1] and make them fair and bright, and to spend improved wages and gained time on interests to which vice is odious and contemptible, and on Knowledge which will avert grievous mistakes from the time to come. For we must not suppose that when the 'standard of comfort' is raised and reached the first effect upon the uninformed mind is Satisfaction. It is rather so to stretch the material desires, that it is a happy thing if a sincere wish for Knowledge remains. In cherishing it the main thing is to remember that no man can receive cultivation as a gift; earn it he must. Hence, in any of the men's Institutions, details are endless, troublesome, and delightful.

[1] The Lincoln Cooperative Society has in six years advanced £22,000 to members to purchase their own houses. Repayments are monthly, and until they are discharged the property is secured to the Society. The Derby Society has used £68,000 in this way.

What is beyond their means is commonly forthcoming, or must be obtained for them, but the point is, by opening gates and tracks and passages for them, to persuade the men to put their own hands to the saving of themselves and others.

finds a native Christianity ready to stir;

There is no ameliorating of Condition, which is not worked through the building up of Character, and surely in that Self-sacrifice wherein men spare neither their positions, nor their long savings, nor the well-being of their families, to take their place by the side of needier men in support of their claims, there is a stern, unselfish Christianity latent, full of lessons for all ranks, the recognition of which is essential to its expansion into faith.

The parson's sermons are not at a discount when he has some creative touch on things outside, while he teaches that faith not only enables people to suffer and to hope, but that as the Apostle says, it effects great changes,—'subdues kingdoms, and works righteousness,' makes 'men strong out of weakness, and valiant in warfare.'

opens the Gospel not only to the worker

This is a Gospel for those who are weighted in the race, and want to use no foul means in running it.

but to the Employer;

There is a Gospel for the Employer too—not the little Employer only whom all are too ready to vilify—the 'little master' who works and lives as hard as his men. Such an one's personal kindness often brings him nearer to the ailing, over-wrought 'hands' than the best ventilations and sanitations of the absentee Employer.[1] But all large employers are not even of this sound, hard, economic type. There *is* overcrowding, there *is* illegal overwork, exaction of the last farthing, dishonest supervision, carelessness of morals, even temptation. On the other hand, great firms there are which know no jealousy against combination, which offer their men cooperative shares, which are ready to plan, assist, found, or furnish all the Institutions necessary to the men's substantial self-improvement.

Among all the thorns lies a half-choked Gospel. If the Clergy developed and preached it, they

[1] C. Booth, *Labour and Life*, vol. i. p. 492.

would find its power rise above their parish or all parishes. They would be able to affect public opinion and public action. Their attention has been for many years so much absorbed by what is beautiful, and comely, and correct, and in a limited way restorative, that they have less weight in social questions. Many give scant thought to men's happy living, so things which concern their own work vitally get no hearing. But these questions of poverty and labour, amelioration of conditions, larger participation in the rapidly increased wealth of commerce, are grown so important that it is necessary the Clergy should know and think, and be able to advise those who would gladly consult them if they thought they could do so with advantage. For how have all the industrial classes gathered with reverence to the Country Rector and the College Preacher who did care for these things.

restores fading influence for good,

And the State would care for them far more effectively if we and our people had instructed minds. If the State is the ruling activity of the best elements of a country, the first charge on it

with the State;

is, on behalf of all it rules, to favour the development of all good elements, to interfere with corrupting elements, to stem degradation, especially the degradation of the helpless.

In material things it cares for sanitation, and safety of goods and persons, in intellectual matters for education up to a certain point; it does not allow liberty as to the employment of women and children; it deals to a certain point with the sources and stimulants of crime.

At this moment the pitiable and formidable condition of the poor asks for some similar treatment up to some yet unfixed point.[1]

The State has to touch developments and repressions, and yet without touching too much, because Legislation which much outruns Public Opinion is vain, and even injurious and self-defeating.

Now, it is that Public Opinion, upon which sound legislation in all these departments must rely, which the clergy can and do affect. They are set as Ministers of God to win our attention

[1] *Life and Labour*, p. 166.

and to carry us forward in the principles of Jesus Christ.

prepares the State's work, and perfects it;

If they exercise their function aright, they first render much evil unnecessary to be touched by the State,—it is being dealt with in the best way by voluntary effort; and secondly they minimise the difficulty of the State in dealing with all the rest, by preparing Public Opinion to suggest and to support the best and wisest social measures.

is the Nation in highest mood.

As the spiritual organ of the Nation, if not the Nation itself in another aspect, the Church is bound to hear and see and feel and express the Nation's truest and best mind.

Humani nihil alienum ab ecclesia.

None are aliened from her compassions; no human wreck, no living ruin; she steps in, she is commissioned to step in, to the cell of the condemned criminal and to the dens of filthiest freedom.

And Poverty—St. Francis' Parable of his perfect Bride. 'Know we not this Parable? How then shall we understand all Parables?'

The state of mind in which men live and move about is always our field in the Times of Christ.

The mind of the Poor themselves, the mind of the nation about them—the facts which affect, the aims which inspire, the thoughts which guide and which trouble them—are enjoined on us by Himself and these His Times for special study and devotion.

III.—ASHFORD.

PURITY.

III.

Socialism in its fiercest forms tries one kindling word for women, for whom generally it possesses least attraction. It says, 'Society presents to a large proportion of your sex this alternative—'Sell yourself or starve.' While Society lasts as it is it will never have another word for them; but we say, 'Live, work, and love.'' [1]

Society must reform its evil, or Socialism avenge it.

If that indictment were true; and if Society were governed only by mechanical laws and could not renew or reform itself without breaking up, then we should have nothing to say. Society would be doomed. Class after class of women would refuse to endure the shame, sin, and

[1] Manifesto of Women's Sections (Italian) of the International. 1887. Laveleye, p. 266.

anguish of their sisters, and the price of their redemption would have to be paid.

Society can reform it

There would be nothing for us but despair if we did not believe it to be possible for the reason of the men even yet to be reinforced by a sufficiently strong motive, and for Society to take a tone and to make a stand, as in other moral matters it has done from time to time.

The herds of appetite need not take this to be a weak hopefulness. We are persuaded that such hope is the last fence which stands between themselves, the moral enemies of Society, and its material assailants. The ranks of these wait only to be swelled by the thousands who, if they dared, would hold their peace.

if it chooses to avail itself of one motive.

There is only one motive strong enough. We will only say here that it is not the mere profession of religion, nor the most thorough religion injudiciously applied.

Science despairs of it.

The evil is not only stronger than knowledge of consequence, it is confessedly too strong for science. "There is one plague-spot (said the President of the British Medical Association the

other day[1]) which [the man of science] would fail to conquer, which would remain to fester, to kill, to maim, to disfigure, to sap the health of millions, of deserving and undeserving alike, and as the great curse of humanity, to baffle all their efforts. . . . The curse that steadily and vindictively pursues the track of licentiousness . . of hateful sensuality. So long as human nature remains what it is . . no ray of light or hope will fall on that dark track . . The foul stream . . will meander whithersoever it will through the world of life."

'*So long as human nature remains what it is.*' Are we, who do believe that into the depths of human nature there has fallen a new seed, a new vitality, a new energy,—we who are charged to say so, to plant it, to water it, to minister to it—are we to hear this noble lamentation of science—"like a wind that shrills all night in a waste land where no one comes"—and be content to make no more stir than we have done?

[1] Mr. Wheelhouse at Leeds, August 13, 1889.

Are we to hear William Blake's 'Song of Experience,' that, above all London's dreadful sights and sounds, what rings upon his ear are those midnight imprecations which

> Blast the new-born Infant's tear,
> And blight with plagues the Marriage-hearse.

Are we to praise that wailing "song of one that hath a pleasant voice and can play well on an instrument—and hear the words and do them not"—do nothing about them beyond what we have done?

It is attributed to causes which are no causes:

And what can we do?

There are things to which many trace as causes, at least contributory causes, most of the evil and all the danger: things which all that are in a way guiltless, and many that are not, would gladly see cured and removed.

to Crowding;

Poverty is no Mother of Vice. Christ banished the thought. But the crowding of the inside of Homes is a confidently stated cause. Nor is there a creature that would not desire unmeasured improvement. But this is no adequate *cause* of evils pervading the whole body social.

The latest enquirers do not even believe to any full extent the horrors ascribed to this cause within its own limited range. The evil then is more outside than within the home. Spacious homes are not much more safe against it. Great unrefinement of speech and act can and does exist without wickedness. Luxury and refinement court it. Coarser days than our own have not been more corrupt. The presence of higher principle keeps crowded and unfit homes in purity, as among the poorest peasantry of Ireland, as among even wandering tribes.

The Love of Dress, the Love of Money, the Love of Ease, the Love of Drink, are commonly put down among helpful books as *causes* of the evil. That they are often its accompaniments and sometimes its incentives is obvious. Yet some of those motives strictly characterize settled and orderly ranks, and the Drunkard has often a supreme contempt and dislike for the Unclean.

to Literature ;

The bad Literature afloat among the working classes is set down as a *cause*. But plainly it is, like the perhaps more corrupting literature afloat

among the highest classes, a symptom which would disappear with the disease.

to 'Upper Classes':

In higher and richer classes much is ascribed to a low tone about marriage: parents and daughters rating Character below many things.

The Will of the chivalrous Prince Charles de Ligne, in 1792, expressed his desire that the two children whom he loved, his daughter and the adopted son whom he rescued from the fire of Belgrade, should marry, 'however little liking they may have for one another. It is the thing I most desire, and I request my executress to effect it.'

Probably no one thought it strange. We do. Yet it was less dangerous to society than the habitual introduction then and now of sorry reputations and blighted persons into 'families.'

The immediate results of acquiescence fairly general in such social relations are visible. The next step seems natural. It was the next step in France, and the antecedent to the great break-up of society, that the marriage-tie from being a convention became a kind of

freedom. This and not the outbreak was the real dissolution of Society.

Aristocratical institutions in themselves tend to the substantial preservation of "the Family" as the ground of society. The disruption of family ties is taken more lightly in countries where "The Family" is less emphasized.

The belief that a low tone about marriage in marked ranks is a provocative to general corruption, is probably exaggerated, if we take account of the reprobation with which characterless or sordid unions are saluted in the journalism of the people. When low temptations are yielded to by those whose position is meant to give them a strong moral footing, we must rather take it as a symptom. "Riches and power made to minister "to luxury and idleness provide as suitable a "*nidus* for the growth of moral disease as drink "and ignorance do among the poor—and the "needed ἐγκρατεία must go through the whole "system in order to grapple with the worst "evils."

Public Schools have been written of lately as

to Public Schools;

if they were at least in part a cause of evil. I shall have more to say as to how incident mischiefs may be lessened, but I am satisfied that the boy community—with all its strenuously pursued objects, responding as it does to the thoughtfulness and sympathy of both older and younger men of highest culture and spotless character, and with its definitely but not intrusively religious habits—is infinitely more conducive to a strong morality than any institution since the *Cyropædeia* was written.

Whatever can be truly alleged of circumstances that affect Public Schools cannot be advanced against their characteristic tone and spirit. But to this I shall return.

Up to this point then, essential as it is to deal with overcrowded habitations and workshops, with debasing Literature, with incidental corruptness in school life, with the passionate vanity, indulgence, and avarice of the time, or the concentration of these in fashionable ideals of Marriage, they none of them are true *causes*. The very variety of this sad congeries shows

that they have a deeper common cause. Remedy them with all power, but not with the idea that the extinction of any one or all of them would quench the wrong. It is like the not very old physical error of supposing that unsanitary conditions gave actual birth to typhoid, instead of being but a soil acceptable to living germs. Even against notorious wrong Legislation has but a limited scope—and its limits are not very indefinite. If it is held even to create new evils in some regions which it seemed compelled to visit, plainly it has no application to social tendencies or principles within the circles of home and school life. It would destroy the action of higher forces. But it can make streets less full of offences, dwellings and work-places more fit for their purposes; can come down upon the outrages of publisher, advertiser, exhibitor, and of the inveiglers of helplessness and ignorance. This field it does traverse more or less lamely. And so far it leaves a fairer field for Christianity—that is all it can do.

to imperfect Legislation.

Here then we find ourselves face to face with

Christianity alone has this hope.

our own duty. Christianity dare not shrink from the fact that it has undertaken to do battle with the evil, and that faith in the Faith involves faith in its power.

Healthful thought has so far advanced of late that few would now say that Christians to whom the subject was repugnant were on that account free to let it alone. Fewer are found to say that it must be let alone as an inevitable evil. More believe that the early Beatitude on the Pure in Heart can be realised by those they love.

It is asked then, if we are taking new courage at the desperate prospect, must we seek new methods? And if by methods are meant such methods as other vast bodies have taken to in order to accomplish vast ends—Cooperation for this purpose, namely, and Trades Unions, the answer is 'Yes'. But if new methods meant new principles, the answer is 'No'. The extension of Christianity in either Beliefs or Morals must be Individual by Individual—from Individual to Individual. The Soul, the Person,

The work is Individual Work.

is the working unit. The Soul, the Person is the unit worked on. The Mustard-seed Parable of atomic beginnings is the image as of the Church, so of every Church work. The Sower Parable gives the separate growth of every grain as the law of the Kingdom.

No hope in Publicity.

As one new method, Publicity has been resorted to by the despair of Christian men—unsparing communication to all readers of all ages; things "which it is a shame even to speak of." It has been said "sewers must be cleansed." But sewers are not shot into market places. It has been said "a cannonade can spare neither women nor children." But Christ's words on Purity are very unlike cannonading. The effect might be perhaps to propel legislation, but not to alter tone—rather to leave many troubled or tempted with gross images for life.

One further terrible risk is lest Publicity should lead on Shamelessness. There have been times when neither England nor France dreaded

Publicity. Public opinion takes strange sides sometimes. There are those who assert even now that the profligate man is not to-day an unpopular character, and might be easily made into a popular one.

No large hope in the Confessional.

Exactly the opposite method to Publicity had been for some centuries the once new method of one Church—to induce and to insist on the most secret confidences of lives innocent or guilty being probed and poured, time after time, into one ear, with a view to creating repentance and being renewed by the assurance of forgiveness.

It would be presumption to deny that pure and able men have, with God's own help, ministered thus to souls diseased. But what upon the whole has been the working of this Church method? What is in the sum of its effect now?

Coming into frequent use about the time of Charlemagne among the other modes of disciplinary education for childish nations, it was a gain upon the abominable Penitential

Books, previously in the hands of Priests, which priced every sin, but it was a great depravation of earlier[1] customs of mutual confession or open acknowledgment. Only by degrees it solidified into a "necessity" along with other *privilegia*, and, step by step, fresh powers were assumed.

But what was its effect in the time before the Revolution, when the Roman Church had absolute command of all education and of every official rank, and worked through the confessor's access to every home? Memoirs of the time make one feel the influence of religion striking every vein of the body—and not the slightest *rapprochement* between it and morals. "It was not *à la mode* then to be a good father or a good husband," wrote a keen observer[2] who had been through it all. Great men went from a mass to an orgy, and numbered great clergy among their intimates. A famous courtisan boarded in a convent, and astonished no one. This was whilst

It is a proved failure

[1] 'Up till lately,' as Thomassini shows from Jonas Bp. of Orleans, who died A.D. 843. *De Benef.* I. ii. 11.

[2] Perey, *Mémoires d'une Grande Dame au xviii^e Siècle*

abbeys of the purest life and teaching were educating noble families—while some of the saints of the earth were preaching and living—and Retreats for a month were fashionable even for men. Confession was regular and constant.

It then had no effect upon public morals, and the experience of its operation in families has done more to alienate educated men in France, Italy, and Spain, and now to hold them aloof, from Christianity, than even fictitious doctrines.

rejected by our Church.

To some such false Doctrines it is too thoughtlessly a habit now to extend a kind of charity which is due only to persons; but it is in the interest of true Morals I deprecate a habit of recommending Confession one step beyond that point which our Prayer Book defines.

It is contrary to the teaching of the Roman Church itself to assume that any priest may exercise the function at will.

It is false teaching to call any form of Confession 'Sacramental'—an attribute not given to it apparently before the time of Innocent III.

To put any mind through a catechism of sins

and crimes, and especially on the subject we have before us, is not only a violation of the ministerial commission,[1] but is a lesson in corruption.

We are not concerned at present with the matter of Confession outside the subject of this portion of the Charge, but it appears that neither the method of Publicity nor the method of Secrecy are likely to have any wide or beneficial effect in raising the tone of Society on the great question of Purity.

There are, we know, many plans by which (legislation doing its proper work) the cause may be helped and forwarded, and which many not religious people will second.

The foundation of purity

But plans will not do all. There is a foundation for them wanted, and I fear that we Christians and Clergymen do not speak out with sufficiently emphatic voices some vital axioms of our Religion which are that foundation. And

[1] A Book which excited just indignation in 1877 was withdrawn by the editors. I cannot too much reprobate the fact that extracts from that book are widely circulated in the supposed interests of Protestantism.

equal to this fear is the confidence that if we do—or when we do—we still may remove mountains.

We need not shrink from owning that they are mountains and beyond our weak engineering, for to own it openly is the condition of God's own aid. We are nowhere instructed in the removing of molehills.

lies in deeper, wider care of the whole Inner Life.

With all our popular preaching of any school we fail to teach that *The Inner Life is the only Life*. And that is the axiom for this subject and the secret of dealing with it. The truth is so admitted in theory and so absent from practice, that courage fails when I attempt to put it once more.

The Inner Life is slurred over,

What I mean is this. We most of us take our life as a whole. 'The Life of Action and of 'Speech is our substantial life,' we think. 'It is 'Action and Speech by which work is done or 'impressions made on the world. It is by deeds 'done in the body and by idle words spoken we 'shall be estimated as well by God as by man. 'Conduct is the thing—not meaning of course any 'merely acted conduct, but real genuine conduct.

'Thoughts meantime are to be watched over,
'and regulated, and evil thoughts admitted are
'to be repented of, even if they do not ripen
'to action.'

This, I think, is a fair account of what is generally taught and acted up to by Christian people. They are not unmindful of the importance of Thoughts. They do regard them as a third subject of prayer along with Words and Deeds; and Conduct proves the man.

But the conduct is not the Life. And I believe that until we are bold to teach constantly that the Life is something infinitely deep within, deeper far than conduct, deed, word, thought—and that it is Life only with which Christ deals, leaving it to produce and regulate all else, we are always studying problems without knowing the axioms—and we fail to work them out.

Conduct is but a partial exhibition of Life. There is an infinite activity of Life which does not come to the surface. Conduct represents the pressure or the temperature of Life as instruments register changes of atmosphere. But

the atmosphere is an infinite thing as compared with the column of mercury. So is any man's real eternal inner Life compared with the indications of it.

yet is a perfectly recognisable thing;

We are conscious of this in ourselves and in others. We feel it in our intercourse. In all the higher range of feeling we know how soon the limit of expression is reached, and that there are worlds of love, of pity, of sympathy, of self-consecration beyond anything that lips, or even countenance, can render. It is the same with wickedness—we dare not imagine the blackness of passion which lies beyond all power to translate hatred into act. If we come to commonplace transactions, how constantly people part, aware that they have seen in each other, through crannies as it were which only the inner being perceives, or have betrayed in themselves, meanings, intentions, feelings, which found not the slightest indication in any power which was under control.

If we think of our devotions, all are at once in the inner life, and deeper we need not go.

Yet it need not be left unsaid that spiritually gifted men have avowed that they possessed even in mental prayer no power that rendered in the language of thought itself the feeling with which the whole living being was possessed before God.

is the object of Christ's work,

But apart from all high experiences — that the Inner Life is so much greater than the material and intellectual implements with which it works, and that it is the Inner Life which Christ as Very Man searches and touches, is assumed by Christianity, and assumed and put before us in the simplest ways.

Christ speaks of the sin we have before us as fully done without what we call deeds—'He hath committed adultery already in his heart.' St. John says, 'He that hateth his brother is a murderer'—so unmetaphorically, that he ends the sentence with 'and ye know that no murderer hath eternal life.' These sayings would have no meaning unless the Inner Life were complete life. Then too the Beatitudes, Christ's first lesson, assume the same,—'Blessed'—quite

Blessed already—are the poor in spirit—the meek —the pure in heart.

and is the working power,

I believe that this is our Gospel. That the Inner Life is the working power—such inner life as the simplest are conscious of. That we must more earnestly teach that it is possible for people to be pure within, and that, when we talk of sins, the real sin is in the heart. It is not necessary to go over people's heads in explaining it. We have to say so, and the hearts of men will go with us, and will agree that corruption is not natural but is the destruction of nature.

The victory over corruption will not be won by the Confessor's questions, no, nor even by dwelling on sin in questionings of ourselves. We must teach to the young the *aversio mentis*—the turning away of the thoughts utterly from everything that defileth. The quiescence of the spirit will be followed by what physicists tell us is their only perfectly healthful state—the quiescence of the body.

As Christians we must speak of the hope of the sight of God, the sight of Christ as

He is. From that hope we must draw the obvious lesson conveyed to very simple people in that sound, early Beatitude—St. John's inference, "He that hath this hope in him purifieth himself even as He is pure." We must give this positive teaching to our congregations, drawing them away from mere negatives, and from mere condemnations of offence, the easy mention of which has an evil power.

and the attractive standard

We must not mind being told that we set an impossible standard before minds already tinged and excited. It is not so. Purity is the reality, the substance, the eternal thing, and, like all Truth honestly and simply stated, it has an attraction for the true and the strong, yes, and even for the weak and the stained. All people are saying what an attraction Science has for men of our day. Well, Christianity teaches what Society cannot teach, but exactly what Science verifies and enforces about all these things.

True Religion will go hand in hand with everything that is scientific and progressive;

will animate every enterprise, and throw herself into secular details as keenly as if this world were really all. 'Beat the world at its best weapons.'[1] To her nothing is secular. Conduct is more than ever to her when Conduct is seen as an expression of Life, so that every flaw in Conduct indicates a deeper dread beyond — a failure in that which is eternal of the man.

and the spirit of organization,

There is no scheme for lessening temptation, and bringing healthfulness into Socicty which will not be promoted. The Education and Recreation of Women, the admitting them to any Occupations for which they are as fit as men, their Emigration, so necessary to our Colonies, the pledging of them to rescue, help and protect each other, their younger sisters, the child-women, the fallen women, the women that stand in peril—all organizations for such purposes will be sustained, set on sound footing, ably administered. Thousands of womankind may be so saved, and men with them and by them;

[1] Wm. Wilberforce. *Religious System of Professed Christians*, p. 140 (Ed. Griffith and Farran's excellent "Antient and Modern Library of Theological Literature").

many more be so placed as to do God's work and the world's in the best way, and the thought will be not the preventing of evil—but ἀγαθοποιΐα, the Creation of the Good. Not one step taken thus far in woman's education and advance can be said to have led to one evil or done one mischief. Her dignity has risen steadily with her power for good. No scandal, folly, luxury, extravagance can be pointed to as results. Next a determined front will be presented in Society. Conversation, as it has excluded profanity, so now will nowhere sicken with the innuendo, the double meaning, the anecdote that stabs the reputation of the subject and the refinement of the listener, the mystery or the censure which quicken the interest in the sin. A bold contempt, a pithy scorn, a wholesome saltness and sharpness, a finer wit on finer subjects, the readiness which belongs to strong possession of one's opinion, will make a struggle with the slippery, risky, heathenish εὐτραπελία which St. Paul turns out of the Kingdom of God.

and the moulder of Society.

They who command no such powers will passively, as they know how, discountenance the countenancing of corrupt men.

God knows how far we are from even such a sway of purity as this. But the word has gone out from Him through the many experiences of this generation. There is a slight, in some places a strong ripple, a certain cleavage. It is not amiss that there should be a certain partitioning of theatres and audiences: that there should be a society within society: that a strong morality should be the religion of avowedly irreligious people: that careless people should show some care for the poor, some anxiety about the young. These are signs.

Parents and Schools.

And now may I add another word about Public Schools and questions which have been agitated about them. Their young fresh public opinion, the fusion of ideas and tones from so many classes, the fair outlook of so many futures, the vigour of outdoor life so thoroughly gained as to keep scholars, statesmen, priests, lawyers, young when they are old, act as fences of purity as well as of integrity.

The very knowledge of evil that comes in like spots on the glory of the classics, comes, as Charles Kingsley said, with all circumstance of safety. No one who knows the inside of a sixth form room doubts that.

But, 'Are there no backwaters there to the stream of public opinion? And is not the influence of any evil spirit felt there in a very fatal way?' The answer to both questions is without doubt *Yes*. And it is no mere retort to say that while there are unconsecrated homes, homes which have no inner life, there will still be backward currents, and 'noisome pestilences' in schools. It is absurd to think of separating the homes and schools of England by such a line as to suppose the school can be all pure while there are homes indifferent, reckless, or vicious. And let it be understood that brain, or what is behind brain, is in boyhood so impressionable that lives of self-restraint and mental discipline do not get wholly rid of the torture of being unable at will to exclude thoughts which the mind can date back to particular boyish talks. Evil thus admitted is riveted on

the imagination. It is burnt into the intellectual being.

But no one would dream of destroying boy society because of such partial mischief. It could not be done. The boy society of natural selection would be demoniacal as compared with the boy society of school.

There is one course only to be taken. That is to prevent, obviate, mitigate, expiate—to the utmost.

It is the parent's place to give a warning before ever the boy leaves home for his first school. For in "the other" school—the early school—Public Opinion is naturally much feebler and more easily infected.

To the parents it must be left to decide how far their warning may go. To speak very plainly would be with some a constitutional impossibility. I suppose that those who feel they can, probably can. Those who after reflexion feel they cannot, had better not do violence to their own nature. But there is no father who can be forgiven or excused if he will not say, "My

lad, you will hear new things talked of. If you have heard them already, I am sure you know that you ought not to have heard them, for you have never thought of speaking to me of them. But anyhow you will feel in a moment that you would not for the world have your mother hear you talk as some fellows will. Think of your mother then. Go away if you can. Have nothing to say to such things, and determine you will not let them stay in your thoughts—and *then* ask God at once for help."

Whether he understands you or not, he is not likely to forget what you say. And against his hour of temptation you have enlisted his loyalty, his chivalry, his filial tenderness, just when those finest notes are

> All on fret by string or golden wire.

I have known that spell keep boys as true as Abdiel. Let perfection of modesty and tact and nerve say what more it can.

Do not tell the boy that sin is 'ungentlemanly.' The world's notion of a gentleman must rise

before the word will fall true on his ear. Call up his 'religion' if you have called it up before; if he can understand you when you say a word about 'Inner Life.' But for Religion's sake do not call Religion in here only. Do not use her to enforce your ideas of respectability, respectable as they may be.

Add one word. Tell him not to believe what he is sure to be assured, that 'all boys are alike—and he must be like all.' Tell him it is the great Liar's lie from the beginning. He used it to Christ when he told Him that 'all kingdoms and all glories were his.'

If a tutor or master knows—and know he will—that the parent has not forearmed the child, the duty becomes his, and he too must do it as God gives him grace—in the way that he can, and knows he can. Some schools have a chaplain between the masters and the boys. Arnold would none of that. I feel myself that it would have lowered my dearest responsibility and abolished my best moments.

There is no one who has not some precious

tie to some English school, and if parents[1] are as true to them as they are proud of them, they may strengthen even the immense power for good which is in the Schools of to-day.

And now, who is there that does not read between our lines that the case of Schools, Masters, Boys is not really other than the case of Parish, Clergy, People?

Parishes and Districts.

Miss Beatrice Potter in her essay on the "Jewish Community in London,"[2] speaking of the smaller communities of its working class dwells on the great "influence for good of self-creating, self-supporting, self-governing communities; small enough to generate public opinion and the practical supervision of private morals, and large enough to stimulate charity, worship, and study by communion and example."

There is not a District Church which has not all these powers in a superior degree. Such communities in such a stage show us what all our Parish-churches have been in their earlier

[1] Let me commend to them the Papers of the Master of Trinity, and the Rev. E. Lyttelton.

[2] *Life and Labour*, v. i. p. 170.

stages; and so far as they do not maintain or revive that character they lose their most important power. Amid sceptical, indifferent or hostile surroundings each congregation can be such a community with its public opinion constantly raising morals. Mark that word '*Study.*' Through library, and lecture, and address, '*Study*' can be sustained by our people surely as well as by these poor Jews. And it is for want of it that 'Arcady' is Arcady. We are past all days of non-reading-and-writing simplicity. What we can do is to make the best of—surely not an unreasonable thing to make the best of—the extended ideas and cultivated sense of our day.

It is possible, as it never was before, to band men together. I have been astonished to see country Village Men ready to come together against the evil which is our point—as ready as University men after a searching address to bind themselves together to be pure and help the young ones by word and example.

There are questions belonging to our own day

in which men want some instruction. They know that early marriages are one great source of misery. But they do not know always what early marriage is—that any marriage is too early of which the offspring cannot be reasonably expected to be nurtured and brought up decently. That marriage at marriageable age is not too early if there is reasonable prospect of children's maintenance in the condition of their parents.

Men hear of the calamities of over-population, and imagine, or are told, that the increase of population is itself an evil to a country, whereas the only evil so far is a population that goes far beyond St. Paul's denunciation of one that "will eat and will not work,"—a population "that will drink and will not work." This is the sort of population that is wrecked by premature improvident marriage, whose swarming condition has drawn out infamous suggestions, suggestions which are working not the prosperity but the shrinkage of France. On this subject I will do no more than quote the newest views of the newest school of political economy—

lest I should seem to be preaching old-world views of right and wrong which must not affect modern good and evil. Arnold Toynbee writes thus in his Eleventh Lecture on the Industrial Revolution [1]:—

"A man in the superior or artisan or middle classes has only to consider *when* he will have sufficient means to rear an average number of children; that is, he need only regulate the time of his marriage. Postponement of marriage and the willing emigration of some of his children when grown up, does meet the difficulty. He need not consider whether there is room in the world for more, for there *is* room; and in the interests of civilisation, it is not desirable that a nation with a great history and great qualities should not advance in numbers.

"For the labouring masses with whom prudential motives have no weight, the only true remedy is to carry out such great measures of social reform as the improvement of their dwellings, better education, and better amusements,

[1] P. 114.

and thus lift them into the position where moral restraints are operative."

Surely the shepherds of the flock of Christ are only translating St. Peter and St. Paul, and the Preacher of the Mount Himself, when they learn and when they teach such things as these. They then are what Neander calls their predecessors in these lands of ours, 'Light in Dark Places'.

The Church Purity Society.

And now—for a simple step in this direction—I earnestly beseech the Clergy who have not done so to learn how[1] simple and how right and natural the steps are which can be taken, to see what varieties of means present themselves, for wise treatment of varying views and tempers.

Meetings rare. Language measured and delicate. No sensationalism. The individual taught not to fix his thought on his own evils but to divert it: helped to the reality of the Inner Life, to what his Faith can do for him, to the

[1] Apply to Canon Blore at Canterbury. Obtain from the Church Purity Society the Master of Trinity's Address, or Mr. Lyttelton's paper, and that Society's or the White Cross series.

feeling that in a purer air his own strength becomes the strength of ten, and that Companionship for good is the Knighthood of our time.

Let no one fancy that our trust is in organizations. They are but ways of coming face to face, of bringing face to face. Some such ways there must be when men are real, when men have real purpose.

The witness for Christ.

Once more St. Peter 'wielding the Keys of Heaven in greyhaired might' opens to us that the perfect purity of Christian women was one first great means of the conversion of the men. As time went on Tertullian tells us how the virgin manhood of their bright boys preserved to hoary-headed age, was one of the Christian Church's unanswerable appeals to a Heathendom, which itself knew what the glory and the gain would be to Society. And yet again St. Peter opens us another door and shows us the secret of the mystery. It is the Purity of the Inner Life—"Sanctify the Lord God in your Hearts."

IV.—MAIDSTONE.

TEMPERANCE.

IV.

If Christ is with us 'all the Days' the present Day is His.

Christ increasing in favour with . . . Man?

With all its drawbacks, it is hard to say whether any of the Days of His Divine-Human Life and Presence have seen more of Him than ours; or have in Society, which is His province, set more currents stirring either in His Name, or —even though without His Name—in His Spirit.

If this is true, He and His Spirit are foot by foot taking possession of Society.

Evil grows also.

He said He would. Concurrently, He said, the contest with Evil would grow more severe; evils would multiply and be fiercer and stronger, sustained more and more by spiritual forces adverse to His own and, like His own, invisible. This is the tenor of the apostolic foresight also.

We need not now follow up either the mystical or the metaphysical threads which catch our eyes now. But practically we can scarcely doubt that, as when Daniel beheld it, the world-sea is heaving with monstrous shapes which no one but the Son of Man can master.

INTEMPERANCE: Take one of those 'Desires' of the Flesh of which St. Peter speaks as 'the corrupting of the world'—a Passion for wine and wine-like things. Οἰνοφλύγιαι,[1] he contemptuously calls its acts of indulgence—how shall we render it? the 'soaking in of wine'? or the 'welling-up of wine'? So low an evil, Aristotle says, that though no creature would reproach blindness caused by nature, illness, or a wound, every tongue would rail at blindness brought on by οἰνοφλύγια or intemperance.[2] What Christ and His first Christians said of it was (in various places) this:—

how regarded in Christianity;

The drinker's morning headache and his draughts, as surely as the most sordid anxieties,

[1] 1 Pet. iv. 3. [2] Ar. *Eth.* N. iii. 5.

crushed the mind, destroyed its powers of observation,[1] made it unfeeling, unfit for society;[2] stamped a class[3] of men.

Meetings held for the indulgence ranked as one of the so-called 'night offences;'[4] in their complete power to extinguish upward tendencies and associations they ranked with dishonesty, violence, homicide, and disgusting crime.[5]

As to Christian Life—Intoxication prevented its spiritual powers from taking any effect; the fast-falling soul could not be 'drest in virtues'[6] still less, in the high and secret region, 'be drest in Christ,'[7] and attain to the inner intercourse of joy with God.[8]

It once crept into the Christian assembly of a certain town. To prevent this for ever the ritual of the whole Church was revolutionised[9] and so remains. It was a principle that any Church-member guilty of it should not be associated with.[10] Neither outwardly nor inwardly

[1] Luke xxi. 34. [2] Luke xii. 45. [3] Matt. xxiv. 49.
[4] 1 Thess. v. 7. [5] Rom. xiii. 13; Gal. v. 21.
[6] 1 Thess. v. 7. [7] Rom. xiii. 13. [8] Eph. v. 18.
[9] 1 Cor. xi. [10] 1 Cor. v. 11.

could such men have the rights of citizens, or even of minors, in the kingdom of God.[1]

In the Apocalypse a lurid reflex light is thrown on the character of the sin by its being made the emblem of universal Anti-Christianity.

Such strength of utterance, to which even the heathen conscience assented, has never left the least cranny of excuse open to Christians. The record was plain to our forefathers when the vice was in fashion. But as the Days of Christ proceed the proportions are vaster. Northern climate, and newly-settled countries, and new forms of labour, and dense population,[2] and unsanitary tracts of town-streets, as well as of undrained wild land, are found to induce and attract and rapidly to spread the habit. Of these conditions one or more is everywhere. In some regions it has seemed a question whether the customs or the peoples would be extirpated first. In some it is a question still. The

vast proportions;

[1] Gal. v. 21 ; 1 Cor. v. 11.

[2] Report of Select Committee of House of Lords on Intemperance, 1878-9, s. 22.

earth's long-sealed dark continent, stored with her grandest products, is being developed for the wealth of the world through the application of intoxication to its innumerable tribes by civilised traders and Christian merchants. Governments which would come to the rescue are beset with forces political, commercial, personal—even geographical.[1]

A scene so limitless was of course utterly unimaginable to those who took the Good News to the beautiful little cities and harbours of Greece and who uttered in them such strong true voices, although there the vice lived on so small a scale that the antient arts and the stage itself leave but trifling reminiscences of it.

So then the Christian Church, it would seem, if its work really is to win mankind into the Kingdom of God, to make the Kingdom of God felt, to clear ground for the Kingdom of God; if it is to fight, if it is to conquer, stands now in

[1] See Protocols of West African Conference at Berlin (Blue Book, March, 1855), pp. 11, 133 ff, 150. Mark a "commercial custom," p. 135.

the midst of a campaign and a peril in which nothing but the supernatural vantage of Christ's presence among His troops could give them hope.

vast effect; To put it baldly—Of the entirely overwhelming necessity that the Church should vehemently contest the ground with Intemperance there is no manner of doubt. It is in one way *the* work of this present Day of Christ, for unless it is done very little else can be lastingly done. In documents which I lately looked through, I see judicial and statistical authorities variously stating the conviction that of *all* the punished crimes within their own range two-thirds, three-fourths, four-fifths, seven-eighths are due directly or ultimately to intoxication. Our Lord Chief Justice says, 'scarcely a crime comes before him which is not directly or indirectly caused by strong drink.' Others are not really at variance with this who point out that the criminal rarely has had a good start, and that drink is not the motive power in many crimes; they admit that the general demoralisation produced by indulgence is the hotbed of crime and sin at large.

What then is the sense of a proclamation about "taking away the sin of the world" so long as Intemperance is not taken away?

But How?

not curable by Legislation alone.

There was never more difficulty as to the right means. The difficulty is not one of magnitude alone. Only difficulty does not excuse our not trying. One country has been said to have been arrested in a downward track—physical deterioration and 'unparalleled prevalence of crime'[1]—by regulation. But it is a very different country from England, or America, or Africa. And I am sure we shall find that all the differences throw much more responsibility for action here visibly upon the Church.

Legislation undoubtedly has a great part to play. We know well enough that "the Law cannot make men virtuous," and had better not try. Yet Legislation within its proper sphere can make it, as in all things which affect security of person or property or public health or order or comfort, harder to do wrong, and so unpleasant

[1] Lords' Commission 1878–9, s. 33.

to have done it, that it requires the exertion of a strong will to be criminal or even vicious or to bear the odium of breaking the law. Without travelling far into the theory we may say that Government has some rights and duties in restriction of conduct under which the community or certain of its helpless members suffer. Still those theoretical rights are not proof against all theoretical objections; and when they are put into force the objections become practical also, to an extent unforeseen by those who first approach the subject or who lecture us upon it without having approached it.

A policy which claims to proceed purely "upon principle" generally means upon one principle out of many. But other principles insinuate themselves like grit into the wheels, and bring them to a standstill, or incautious persistence throws up a mass of obstacles. The question arises whether a Statute which cannot be enforced, perhaps passed with a certainty that it cannot, produces more good or evil. Some argue that it must still act to some extent *in terrorem*, and be an educating

power.[1] But more thoughtful men feel that an unenforced law acts against Law itself and is a demoralising influence.[2] If it is a new law it must so act very strongly.

The Duty we have already spoken of as St. Peter's ΑΓΑΘΟΠΟΙΙΑ—the Duty of Producing Good—is certainly the duty of Law as a human instrument, framed and wielded by ourselves. The legislature therefore must take into account whether, under varying conditions, the action of a given law is invariable. When the temptation is very strong and restrictions excite resistance, when the power of enforcement is inadequate and opinion does not reinforce it, a law which under milder conditions acts beneficially may be unsalutary to the general morals. It must then be considered whether it can possibly be made universally salutary. If so, How? And if not, What is the δεύτερος πλοῦς?

We will take two cases—and I think those

[1] See Report of Canadian Commissioners on Prohibitory Liquor Law (1875), p. 31.

[2] See Lord Aberdare's letter, *Welsh Sunday Closing Act, with Introduction by L. Stephens, Esq.*, p. 164.

Examples: America,

who will read the evidence itself, apart from arguments raised on it, will not consider that I misstate it.[1]

In certain of the United States there is (as is well known) a Total Prohibition of the Sale of Intoxicating Beverages. It was adopted because of the proportion observed between crime and drink,[2] and because the old system of Licensing

[1] As regards the first, I shall show what I can from the Report of the Canadian Commissioners of 1875, because it now forms a sort of historical medallion of principles and experiences. The history and present energies of 'Prohibitionism' are given in the *Handbook of Prohibition*, 1889, (Chicago), and in the *Political Prohibitionist for* 1889, *a Handbook for the Aggressive Temperance People of the U.S.* (Funk & Wagnall's). The *Report* of the Select Committee of the House of Lords *on Intemperance*, 1877–9, *with Evidence and Appendix*, is the great English work on the subject. The Report by itself in a smaller form is a moderate and comprehensive manual. The great value and important effects of the *Reports* of the Convocation of Canterbury (1869) and of York (1874) are well known.

I have also to thank the Bishops of Maine and Massachusetts and D. L. Moody, Esq., for information and opinions on the subject.

[2] One district containing only a quarter of the population of Maine paid seven-eighths of the spirit-tax and supplied one half of the convicts. In years when Licensing was resumed there was a startling increase of crime: in one State, of twenty-four per cent. as to drunkenness and thirteen per

was thought to place no check on excessive general drinking. In these States (I have to speak generally) Licensing was recurred to sometimes in alternate years as one or other party gained ascendency.[1] The experiment was therefore thoroughly tried.

cent. in other offences. In one the building of fresh prisons was recommended. Even when malt liquor only was licensed there was a great increase of commitments. [The *Report* of the Lords Committee *on Intemperance* (1878–9), sec. 20, points out "the fallacious character" of conclusions drawn from "police returns."]

[1] (1) In Maine, Iowa, Kansas, and a few others, there is Total Prohibition. (Rhode Island has lately removed the Prohibitory clause from its constitution.) Unadulterated liquors may there be sold only for manufacturing, medicinal, or religious purposes, and only by agents of Government. All discovered liquor to be destroyed or delivered to the agents. (2) In Massachusetts and others the system is that of 'High License with Local Option,' *i.e.* any town may prevent the sale of liquor within its boundaries; if allowed, it must be sold by dealers appointed in proportion to the population, giving large bonds, paying heavy license (lighter for malt liquors than for distilled), closing at a fixed hour, and altogether on Sundays and other holidays, not selling to minors, drunkards, or persons affected by liquor, and not within a certain distance of schools, churches, &c. Some of these States recently submitted a prohibitory clause to the suffrage, and it was rejected by a majority not composed of lower classes.

The evidence seems to be irresistible that in most country places and wherever the people are with it, the system realises its object; that in the average of the whole of a State there is a great diminution in crime, poverty, lunacy, and therefore in public burdens, and a corresponding increase of material well-being, of trade in the necessaries and amenities of life, of thrift, of attendance at public worship. The Prohibition Law is said to take a strong hold of the sentiment of large masses of the people in whose State it exists. It is asserted that it is not more difficult to carry out than a License Law where the people are with it.

The accounts of success become in fact monotonous, except where they are varied by the report of an empty gaol, a population without a pauper, or of the great fire of Boston, where the immediate stoppage by the military of every intoxicant kept a dangerous mob harmless, if not helpful, through seventeen dark and gasless nights.

We said however that the law acted where the people at large were with it. And in this

lies the hitherto visible moral of the story. That is not the case in towns to a sufficient extent; and the shadows which overlie the bright picture are very dark. It is denied that in large towns the prohibition is or can be enforced. It is said that in them open sale is not much diminished,[1] that this defiance of the law produces a dangerous state of feeling, that attempts at enforcement force the sale into pretended clubs, into uncounted private houses, into the lowest streets, into the lowest hands; that the poor cannot escape it, the liquor is adulterated to poison, drunkenness and its progeny increase. The administration of the law was held to make unfair demands on local officers who could not act without the assistance of State officers; on juries reluctant to convict, on judges deprived of discretion as to penalties; on the spirit of law itself, since the evil is in the use but the penalty upon the sale (sometimes only the last sale) of the commodity.

[1] I understand that the great number of defiantly open "saloons" in the city of Providence was the cause of the recent erasure of the prohibitory clause from the constitution of Rhode Island.

I do not know how far any of those results may be modified in detail. Not, apparently, so far as to satisfy the mass of thinking American citizens that Total Prohibition is the cure of intemperance.[1]

But this is not our point. All that we at present want to mark is that a law to be effective must not overstrain general opinion. And this is illustrated by the mere variety of the results, even supposing the report of the evils to be exaggerated.

Wales. The second example of very important legislation on this subject—is our own Welsh Sunday Closing Act. Its phenomena are now under the minute investigation of an able commission. And we abstain from any strong or premature judgment of the whole question. But so far as evidence[2] has yet gone those phenomena are

[1] Private correspondence indicates that far more is hoped from the system of "Prohibition with High License." In Philadelphia (Penns.) over 4,000 saloons are stated to have been closed in two years. A three months Report of sixteen cities in Massachusetts is striking (*Boston Daily Advertiser*, August 16, 1889).

[2] Reprint from *Western Mail* (Owen, Cardiff, 1889).

singularly parallel — though, of course, on a narrower scale—to the American observations. The same improvements in thinly populated parts, the same doubts about towns. Our own experiences relate but to one day in the week. They are qualified by the fact that even on that day persons appearing in a certain character, claimed on singularly simple terms, may be served freely. And we have not open defiance of the law. At Cardiff, Swansea, Merthyr, upon Sunday, as at Baltimore or Portland every day, offences formerly common have disappeared from good quarters of the town. Public temptation has ceased. Places of Worship are much better attended. Workmen go to work with more regularity. There is strong sentiment in favour of the Act. Yet here, too, a multitude of pretended clubs appeared—clubs which were open on three days only of the week ; clubs from which men never stirred from Saturday night to Monday morning. The clubs were nearly checked. And then "Shebbeens" (which had previously existed) grew more

numerous and more vile, provided evil-doers with a maintenance for evil-doing, carried temptations, and worse temptations than before, close to every poor home. Raids on the Shebbeens did not succeed in suppressing them, but succeeded in driving the trade deeper into private houses. For the convenience of such private sale new vessels and measures came into existence. Troops of men qualified as travellers entitled to demand liquor by a walk or ride of three miles. Troops of men flocked over the boundaries into counties where the Sunday did not close the houses.

It appeared that it was easy to alter customs but not easy to change habits.

What seemed strange at first was that with Sunday closing week-day drunkenness fell off, but Sunday drunkenness increased. Appetite was stimulated by a not invincible obstacle and by the pleasure of the excursion.

This degree of failure is not imputed to executive neglect. The framers of the measure were men of special exactitude and ability. No

diligence, earnestness, or knowledge up to the time could exceed theirs.

Whatever else then may be needed to a right and true solution, two things seem essential — 1. Experiment under various conditions :—which requires facilities for the application of schemes that approve themselves to competent judgment. 2. An immensely extended preparation of Public Opinion, specially a laying siege to the Feeling and Opinion of places in which a strong minority is at present determined not to be saved by restriction.

It is more than a temporal evil.

And now, where are we? For the interest of the skirmishing is so strong that we may be absorbed in it and even forget the magnitude of the war, and the holiness of the cause. Amid the merits and the demerits and amendments of Prohibition or Closure or Option, we must not lose the consciousness that we 'are fighting against Sin,' that 'The Battle is the Lord's,' that this is 'The Day of Christ,' that we bear His Gospel before Him in His Living Presence.

We may not be required to sketch a Tem-

perance Policy, but it is mere human duty to attend to facts like those, to see that some policy is required, to promote discussion of facts and measures, to second rational effort.

But the duty of the Clergy and of Churchmen wants stating in other terms. Two conclusions start out from all we have watched, unless we have watched all in vain.

Legislation powerless without Public Opinion,

They are that the best regulations are powerless unless they rest on Public Opinion; and that regulations may easily alter the forms of vice without reforming the Habit of vice.

But there lie the Fields of the Church—Public Opinion and the Force of Habit. It was the Opinion of the World on which she was first commissioned to act; and it is hers to acquaint men with Heavenly Gifts by which the Power of Habit itself is wrestled with and overcome. Some Churchmen as individuals are called upon to consider Policies. All Churchmen are called upon to do their part to improve the common feeling and animate the inner spirit of their fellows.

If we did not believe that we could do this the prospect before us would be fearful. For is it not fearful to read in that cautious Report of the Lords' Committee[1] that "speaking generally, the increase of intemperance is mainly due to the rapid rise of wages, and the increased amount of leisure enjoyed by the manufacturing and mining classes"? Better wages and more leisure—the very blessings which they are chiefly set on obtaining, which most men wish them to obtain, which all men are sure they will obtain. So then, if they attain their coveted objects before they learn to use them, the possession will be no blessing but a dire curse to themselves and to society—nothing but a portentous opening of the fountains of poverty, of crime, of madness, to deluge themselves and their children.

and 1. Public Opinion is the Church's field.

The Church of Christ knows that the case is not hopeless if her own children are not faithless. She has in modern times seen Public Opinion and the Face of Habit utterly

[1] Section 21.

and is alterable.

changed,—not only in the matter of slavery, of which we have spoken before,—but throughout the higher and middle classes of society, in this very matter of Intemperance.

It is not so long since dining-rooms and clubs saw daily—with finer clothes and more polished manners—the scenes that the public-house and the liquor saloon still enjoy. In the health of how many families is the effect of those once constant habits still felt!

Culture inadequate to alter.

It is often said that education and the progress of general cultivation have made the change. But it must be remembered that the most highly, learnedly, 'elegantly' educated persons, whose perfection of manners was a kind of religion, did habitually, and almost as a matter of pride and breeding, accept and share in those social customs. They neither protested, nor in any way stood out from their surroundings. Culture would have done nothing but for an impulse which it, in common with other strains of life and feeling, received.

It requires some acquaintance with the prosier,

duller, and now dustier walks of literature to see that it was really even then the influence upon society of the Moral and Religious schools of thought which wrought the change. The groups of good men, both Churchmen and Dissenters, who in the reigns of William III. and Anne, founded so vast a proportion of our great charities and societies, were unwearied and very successful in their assaults on "profanity, vice, and immorality." Then come the interest in the Moravians, the earnest dealings with Deism, the great Wesleyan movement, the still greater Evangelical movement and its succession. Culture at first lent itself to ridicule their attempts to touch the springs of society. Sydney Smith's Essays on Indian Missions, or on Methodism, are some of the last instances of wit which even a clerical *littérateur* could discharge with applause on such a subject. But a great throb and thrill had really run through Society at the reviving sense of Christ's presence pleading with its own self, moulding it, giving it work to do for Him. When William Wilberforce, with his

The alteration is a Religious one.

rank, position and political influence had interrogated Society as to what it meant by calling itself Christian, and with a masterly hand had traced the outline of what it ought to mean, the cause was so far won. The public ear was opened to many new and forcible voices.

And yet we can ourselves remember that long after great changes had passed upon the face of things, the first apostles of Temperance met nothing but contempt and the reproach of fanaticism from any stratum of society except the lowest and the lowest-middle classes. That states would ever feel the discussion of it vital to their prosperity, classes to their existence, Churches to their redemptive and regenerating mission was undreamed of.

But this is the situation of to-day, and it is so because—we impress it again and again upon ourselves — Christ Himself "walketh in the midst of the seven golden candlesticks." And this is our view of the situation.

More temperate populations are of vital necessity to the well-being of the nearest future.

Legislation has stepped in on that account. But the contest of enforcement with an unchanged public opinion is an unequal contest. A contest of politics on the question is dangerous to both politics and morals—viz., that either side should buy "the temperance vote."

The contest of Religious Motive is neither dangerous nor unequal. It enrols gratitude and pity and the Love of God in the work. It appeals to what remains of best and noblest in men even more strongly than to the instinct of self-preservation. It uses self-denial and self-dedication as its attractions, and there are none stronger. It resorts to Prayer and teaches men to pray and so leaves them in contact with God. In the tones of St. Peter it not only warns men to 'escape from the corruption which is in the world through desire,' it invites them to 'hallow their souls by obedience to the truth.'[1] It recalls them to the Hour of their Baptism, and as then they made many vows in one, it now receives their renewal of one which they have abrogated, cancelled, and made obsolete

[1] 1 Pet. i. 22; 2 Pet i. 4.

in their record. If any teacher objects to such a vow let him raise the opinion of his people above the necessity for it.

2. Public Opinion becomes the Church's ally,

Public Opinion we said was the field of the Church's campaign. But Public Opinion is also the Church's allied territory. All that it wins it changes, and all that it changes follows with it. In its march it makes Recruits of the Conquered, it even trains their children, like the Ottoman of old, to be its Body Guard.

This was the line which of old the Church pursued without swerving. This it was which won her all the reverence and affection that peoples and kings had to give. This it was which gave her establishment, secured her vantage ground for the Kingdom of God.

and has given to every

Her operation on public opinion is not complete with that. Her establishment is not for her own sake, but to remove difficulties in the way of that Salvation which it is her sole business to diffuse *here*. The hereafter is her Lord's. Her operation on public opinion is not, will never be complete until she has so changed it as to

render special organizations unnecessary—those organizations which she constitutes in virtue of freely-given power 'to bind and loose.' But meantime she is bound to use that power, and every minister and member of hers to make himself part of that power.

Individual a right to claim her help,

Every Englishman is in immediate touch with her. Whoever wishes help in the mending of his own ways or the assisting of his neighbours has an officer of the Church whom he has a right to ask to help him. It is obviously true that he has a personal right to claim the help of his parish clergyman—and of other authorities too, who themselves have in these days no mind to be officials and not men :—a parishioner with a grievance knows his way to every one of them at once.

and the work is an Individual work,

Then, what access they have to him. And it is true that "you must conquer that evil of evils by a straight appeal to one individual after another. . . . Dead-lift individual effort will eventually reduce the ills to a minimum."[1]

[1] "Ethics of the Drink Question," Mr. Runciman, *Contemporary Review*, October, 1889.

and it is within the Church's power to meet the claims.

The steady use of this right of mutual access is exactly what has given our Society its special effectiveness in this great religious and national question of Temperance. The main hindrance now is local apathy and unintelligence, and this branching, all-touching organization of the Church can and ought to dissipate it. The Institute and its branches, down to the humblest kind of rooms, the recreation, the resource or the craft learnt in evenings, the visit, the choir, the bells, the guild, the school lecture and cottage talk, and the sermon itself—ten times more interesting and touching for its interest in and touches of real life and for the light of facts let in on stupid dreams—all these are truly marvellous means (if we consider how some have used them) of raising the people's standard of comfort, sense of decency, order, taste, principles, the use of time and the use of wages, and means of letting in a little of that "emotional impulse" which stirs good sense to act. Is there any neglecting of the Faith in all this? Not so. 'An unconverted teetotaller is as much an animal as

a drunkard' said a great teetotaller to me the other day, 'with conceit added.' Without the Faith we shall do nothing. Without it the Church is as helpless as the shorn Samson. It is the Faith which we bring to make solid ground for the Legislator and the Economist. Unless we even recognise it in each of our meetings our societies languish and break up. But the scope of Faith is Human Life. The scope of the Church of England is the Life of Englishmen. To teach men to die cannot be done without teaching them to live. Considering this—that the *Church* was founded by Christ to fortify and reinforce all good things with knowledge of God, and to bind mankind together, I cannot understand how any clergyman (or indeed any one) has a right to the name of *Church-Man* who only worships and formulates that knowledge correctly, and does not Work it into the Life of his neighbours and bind them together in all upward ways and works.

The Churchman's calling.

V.—CROYDON.

CHURCH CITIZENSHIP—LAY WORK.

V.

Croydon. The See.

Opened in the Cathedral the Visitation closes in this archiepiscopal parish church of the Diocese. One of the most antient benefices and constant homes of the See, through all our England's History fastest bound by all ties of names and foundations of our own times, a noble architectural monument glowing now with the revived beauty of our great benefactor's tomb, Croydon is the fittest place for the last of those gatherings of all our whole Church Clergy and Wardens which every four years begin in Canterbury.

The Two Pastors.

This year the feelings of affection for this old home are deepened by the unexpected sorrow which has visited it, and the new hope which succeeds the sorrow. We lost in the height of

a noble manhood one whom a whole great population affirmed to be (in George Herbert's old phrase) truly "a Priest to the Temple"—we receive one whom the northern arch-diocese commends to us. A worthy successor—no imitator, but one who will genuinely "mind the same things" with the same "parish care," the same "Diocesan Patriotism," of which he has himself spoken so forcibly.

It is a singular but happy token that they two should have received holy orders kneeling side by side in this very place. As the Consecration so may the Benediction be one.

The Days of Christ, and St. Peter on the Church

Throughout this Visitation I have tried to keep one theme before us. I have tried to realise and help others to realise that the Times in which Christ lived are not past. These are Christ's Times. He is working among us as much as on the Galilean masses. We are believing and following, or going back and rejecting Him, as they did.

I have also tried to keep in view one small

treatise, a few pages long, bound up in the New Testament. This I have done because it seems to me to give the clearest, pithiest account we have of the Church and Church Principles. Perhaps it wears that aspect to us now the more because the particular Church Principles brought out in it touch our day closely.

The Apostle Saint Peter's First Letter shows that Poor and Neglected Masses are not only the charge of the Church but are the bulk of that human material which is to form the Church itself.

Then he shows how the miseries of the world come from the relentless gratification of Desire —which spares neither Self nor other.

Thirdly, he shows how the substance of the Church's work is what he calls 'the Doing Good' —or more exactly 'the Creation of Good' in the world. Material Production the world's main work, Moral Production the Church's. of this His present Day,

Answerably to those three points of St. Peter are the three points of the England of To-day.

1. The Problem of the Poor is a Problem to be

settled. If those Masses were not to be made into the Church (give the word the largest sense you please) they would unmake the world.

2. The Gratification of Desire is the means by which they (and here they are helped by a large proportion of the rest) are now engaged in unmaking the world nearly as fast as it is made—namely, by Impurity and by Intemperance —or Intemperance in both kinds.

3. The Production of Good is the work of the whole Church. St. Peter (who speaks quite plainly nevertheless on the apostolic and clerical functions, and their identity) calls this work the Sacrificial offering of the 'Spiritual House' or 'Pure Priesthood,' which is his name for the entire Church of Laity and Clergy.

and on the Laymen thereof.

As it is allowed on all hands that the clergy are to do good of that kind, but that the laity are not to do so unless they like, Lay Work seems to be naturally our third subject.

And Lay Work seems at this moment especially the subject for Croydon, because of the coming Mission. A Mission which is a true

one necessarily leaves the people's minds full of the thought of Lay work—their own.

I divide Lay Church Work into three: Official, Associated, Personal.

I. Official Lay Church Work, which concerns us to-day, is the work of Churchwardens and Sidesmen. I am thankful to learn that the number of Churches which appoint Sidesmen is growing. Four years ago I told the Churchwardens all my heart about themselves; how much power they have; what pride, I see, they take in their work; what pride the Archbishop, I know, has in his Officers; how precious and how serviceable a thing it is to be called by their fellow parishioners, or placed by the Rector or Vicar in an office in which they have not only the right, but the duty to remonstrate against what is wrong, or to stimulate generosity, or to say out that this proposal or that person ought to be and shall be supported. I. Their Official Work

I said, and say again, how greatly the people of the place and the whole Church are indebted to men who, under trying circumstances, when

a parish is agitated by real troubles, "keep things together," as we say; how I rely on such men to the utmost, and rarely I have been disappointed. Even the occasional personage who in his troubles conceives that his Bishop forgets their griefs, and that he himself must resign his Wardenship, and think about disestablishing the Church, recovers his justice at sight of the facts, and his spirits at sight of the new incumbent. The law about Sequestration is as bad as it can be, the law of Patronage wants amending, and the difficulties in removing a bad clergyman, even if he is a contrast to all about him, are very great. But of course they will continue to be so, as long as you send to your Diocesan and others private denunciations of scandal real or rumoured, and, when you ought to be appealed to in public, refuse to be called on for evidence; and again so long as before the legislature we cannot obtain time for that discussion which is essential to clear the ground and secure unitedness.

Perhaps it is wiser for the present to make

the best of our powers in default of that legislation which we fail to obtain. But in that case we must have all moral support—and we must appeal to you to give it more firmly and courageously. However I say that (as a rule) the Canterbury Churchwardens do their duty—and that, as the tradition goes on, and their influence widens, that duty is discharged not only conscientiously but intelligently.

It is interesting to see that above three hundred years ago the same demands were made on Churchwardens as at present. The old draft of statutes, which I quoted to you about yourselves at the last Visitation,[1] says that then as now the churchwardens were to be responsible for the good order of the people and the good order of the buildings and for their own personal attendance at Visitations, at Synods, and at Chapters. But it is strange indeed to us to read that for any failure in any one of these duties they were to be fined and the fines to go into the parish chest. It must have

now nearer to the Ideal.

[1] *Reformatio Legum. De Gardianis.*

been a strong sense of duty which enabled a man to take the office under such conditions. Surely the present state of things is much better, when the work is so done for love that we should laugh at the notion of a fine, and when moreover such assemblies as are named have become realities in the Ruridecanal Conferences of which every Churchwarden is a member, and in the Diocesan Conference to which they elect their representatives. May I here add my expression of thankful satisfaction at the Minutes of Discussion, which I receive from the Ruridecanal Conferences on very important subjects, and at the large part now borne by laymen in our Diocesan Conference.

I need not detain you by dwelling on the increasing work done by many devoted men who have received the Office of Lay Reader. It is definite, and it stands between Official work, technically called so, and such work as we next speak of. Some desire that the Office should grow into an Order, and be exercisable in any part of the Church, and

not only within a diocese or a group of parishes. So wide a Commission for such responsible work could not be conferred except on a recognised standard involving examination and training. There are movements for training on foot. My annual day with our own Readers is one of the best of my year.

II. I proceed to the Associated (and presently to the Personal) work of Laymen in and for their Church. And I will say now, what I shall enlarge on afterwards, that if the Church Workers will, now that their work has attained such development, link their Associated and Personal Activities together by the band of a Church Workers' Society, however simply constituted — if they will "agree on earth" daily to pray for each others' work and occasionally, as they can, meet and talk it over, they will find immensely increased force added both to their work and to their own personality—I say it from observation.

II. Their associated Works.

What then do we really mean by Lay Church Work? I think it will be of use to us to classify and to define a term loosely used—

What is Lay Church Work?

and seeming to some ears to mean almost anything.

By 'Work' I understand something which costs thought, exertion, and some giving up of pleasure. That it gives, or is a greater pleasure of another order, does not interfere with this character.

By 'Church Work' I understand thought and exertion applied to the ends the Church has in view, upon unquestionable Church-lines of doctrine and worship.

By 'Lay Church Work' I mean work which would naturally lead me to suppose that the doer of it was a Layman; which would not make me assume him to be a clergyman if I were not otherwise informed.

The idea which some clergymen seem to wish to assign to the Lay Church Worker, is that he should be as much of a Clergyman as possible. I think that is a misconception. For example; the Liturgies and Services of consecrated places stand by themselves. The Reading aloud of Scripture in those separated places, and in all other

plainly not clerical.

places, the Praying with the brethren, and qualified Teaching too seem, and have always been taken as functions which an instructed layman may as a layman rightly exercise in virtue of his baptism and communion. But the consecration of places means the setting them apart for special authorised service, celebrated by special authorised persons, ordained of Christ to be the organs of the mystical body. It is an incongruity and almost a contradiction, arising from imperfect instruction, that at meetings of lay readers some one is sure to propose that the Litany or other parts of the Divine Service should, even when a whole church, complete in all its members, is worshipping in its sanctuaries, be assigned to laymen. Doubtless we might have places of worship not consecrated, not separated for ever, to be from all others the full representation upon earth of "The general assembly of the First Born." Such completeness is not necessary to the saving of souls; but while we have, while we aim at, completeness and perfectness of order, let us understand and use it.

Its Power: It is not in any function of a Clergyman that the character of the Church Layman is brought out in its power and dignity.

The Layman has in virtue of his position as a Member of Christ, the Child of God, and an Heir of the Kingdom, a high order of privilege and responsibilities.

1. over the young, 1. The Education of children and especially of the baptized Children of the Church must be in his sight a thing of vital importance. All that he can do will be done to diffuse a Church education. Beyond the line of those who can or ought to be brought within Church schools, the religious instruction of all must surely exercise his mind. Now Croydon itself is a grand instance of what can be done; even whilst Board Schools are flourishing and advancing it has been shown how Church Schools can advance and flourish by building for hundreds of children and filling the buildings. They are a memorable monument of the energies and charity of the late vicar. But not one single interest of his did they divert from the Board Schools—and

there too he has himself assured me how good the teaching and how Christian the tone.

Well, in promoting the great work of our Diocesan Society for Religious Instruction (the most important of Diocesan Societies), or on a Committee of Managers of Church Schools, or on the School Board, there is a special place for the religious layman who has any insight into secular education and its requirements. For let not Churchmen think that at any moment they can say 'What we have given hitherto is a sufficient education—at this study, at this stage, at this cost, we will draw a line.'—Whatever is asked of knowledge or skill for the carrying on of the great world's business, that armour the Church must be ready to buckle on the young squire of Christ with her Blessing. We must not, we need not, shrink because of expense. The cost to us of these extra demands is little compared with what our fathers laid out in the actual foundation of the National Schools. We must indeed ask justice in finance, and palpably as to Rates; even School Board rates, levied on our Schools. Our posi-

extending still

tion is as if a Railway made under Act of Parliament were required to subsidise a new parallel line constructed by Government to compete with us in serving the same stations. But whatever happens the Church has always been the pioneer, the first beginner, of every advance in systematic education. She must keep that place.

A sensible person desirous of using as much influence for good as possible on the present and the future at as little outlay as possible of time and trouble (of which he has not much to spare,) should try to be on the Board of the Managers of a School. Let him read the Paper[1] which Archdeacon Sinclair as a Member of the School Board of London wrote on Management for his Ruridecanal Conference.

I shall pass by the manifest use and popularity of Classes and Night Schools and the thoroughly English institution of Sunday Schools,—through which great Chancellors of England have done some of their most permanent work. But I shall

[1] *The Work of the London School Board in* 1886. By William Macdonald Sinclair, Member of the London School Board. Jaques, 58 Kenton Street, London, W.C.

beg you of this Diocese to do what you can to promote our own young Association for the Examination of Higher Schools in Religious Knowledge—the only way in which the standard of that Instruction can be raised. Its average is low. The better schools are aware of it, and are beginning to use us. Many more are very ready to be pressed to do so.

2. From the Self-Association of Laymen in furtherance of Education, we pass to works done in Association for the People.

2. for the People.

And first for the Secular ones in which Church Laymen excel. There is the creation of Clubs. Artisans and working men want them as much or more than "gentlemen." They cannot provide the club rooms, the light, the warmth, the refreshments. That is well known. So in every street and nearly every village are provided plenty of accommodation for the purpose, and a kindly manager and manageress. In return for the subscriptions, which are very large, is provided unlimited refreshment, which undermines many a health, wealth and family.

When the benevolent Laymen of the place provide just a similar plain, bright 'accommodation,' without expecting returns, then a different kind or amount of refreshment, pleasanter and cheaper games, and more abundant literature, are kept going by the men merrily. If such 'accommodation' were provided everywhere, the face of England would be changed; and the gross ideas and habits, and besotted recklessness, and disenabling viciousness, and unthrift with all its threatening discontents, would begin to wither in that light which makes our best artisans or "tradesmen," foremen and working men, such true men as every one who knows them knows vast and steady classes of them to be.

Such Clubs cannot be of one type—simplicity and reasonableness and enjoyment characterize the good ones to which employers and neighbouring men of sense give such assistance and interest as is required. Then a number of local characteristics in endless combination vary them from the Village Club and the Boys' Club up to the Church Institute. Music, Church music, bells, games of

prowess, games of thought, games of skill, the athletics which honour strength and shame violence, carvings and drawings, and hammerings, Collections and Microscopes, Books and Magazines, Readings and Meetings, Discussions and Lectures, are elements of variety and of perseverance which have the same charm for them as for us. It is delicious to see what a little enterprise and enthusiasm effect in one parish—though the next is Alsatian in town, and Bœotian in country exactly as Parson and Laymen please. And you, if you travel in a straight line through a county will hear either 'Mine are the most delightful people, and ready for anything,' or else 'You know ours are very peculiar people,' and you read the reason on the brow of the speaker.

Discussion not to be feared.

I have said elsewhere that Freedom of Discussion is what maintains popular English politics at a fair level of sense, if not in high wisdom; destroying the wildness and desperate foolishness with which such subjects are discussed under repression. I do not feel able to deny that it

should be equally effective in all matters which are really thought about. If unwisdom is talked so is reverence and sense; and we need not so give up human intelligence in any place as to think that in fair field "*Moria*" finally prevails. Church Laymen who have gifts will do better to enter into than to decline discussion. There are some subjects in which facts are tolerably patent; others, perhaps the more tempting, in which facts are singularly unknown.

History

Therefore Historical Lectures and Illustrations and all such studies as our Diocesan Church Reading Society so ably and successfully assists, should be promoted by Churchmen in every available centre. They are easily arranged[1] for and are always fascinating. The English Church rejoices in the light of History, its investigation, its independent tests. She knows that

Whatever record leap to light she never shall be shamed.

Some of our counties have been plied and

[1] Apply to the Rev. James Carr, Adisham Rectory, Secretary to the Canterbury Church Reading Society; or to the Secretaries of the Society for Promoting Christian Knowledge, or of the Church Defence Institute

riddled with the ceaseless assertion that to them the Church of England was no home growth, but an alien Church, billeted, as it were, on them. In a recent address the inconsistency and baselessness of the statement was pointed out, and the identity of our Church existence with their own. Next day the anti-church organs lightly declared historical arguments to be quite out of date. 'It was not worth discussing whether the Church was an alien institution.' Let us hope then to hear no more of it from that side. Let us also honestly examine present facts and statistics, and lay them before people. The most modern History delivers the same testimony in scarcely less picturesque forms.

3. through the "Great Societies."

3. But Associated Lay work has yet a wider range. There are the magnificent Societies of the whole National Church—the "Great Societies"—great engines, whose throb is felt to the bounds of the empire, and beyond them. Laymen will not forget their part in the foundation of the Christian Knowledge Society exactly two hun-

dred years ago. Of its five founders four were Lord Guildford, Sir Humphrey Mackworth, Mr. Justice Hook, and Colonel Colchester, the other was Dr. Bray,—four laymen to one clergyman. Among the earliest promoters of the Propagation Society were Robert Nelson, Melmoth, Philipps, Sir H. Mackworth, Lords Colchester and Guildford, John Evelyn, Sir John Chardin, General Codrington.[1] There has been no time since, when the cooperation of distinguished laymen with the leading clergy has not characterized those and other our "Great Societies." With the invigoration of life in the Dioceses it is to be hoped that more of their great laymen will respond to the impulse, and to the desire of so many men to be headed by the same leaders who head them in secular matters. Loyalty to them grows with the depth of the interests they espouse.

4. Through the Diocesan Societies.

4. And so with our Diocesan Societies. Every layman who takes part in their work becomes

[1] Abbey, *English Church and its Bishops*, 1700–1800, pp. 54, 86.

a power which is felt—In what? In the Religious Training of the next generation, or the Building of Churches and Mission Rooms—in the Christianity of the Masses, in the Conversion of other countries by the modes which converted our own. And it is felt by us here — for there is not an advocate on a platform, there is not a Collector in a Rural Deanery whose zeal is not registered in immediate results. And (I say it with deepest regret to any who say that their individual efforts would be little worth)—coldness, too, is felt and tells at once on our position.

The forces of our souls act exactly as all other forces in nature act, centred as they are in particles. That is, there is none of them without effect, they are propagated from one to another infinitely, no force ever dies out, the inaction of any one particle would disturb what the work is divinely framed for. In universal analogies like these we trace that the Redeemer is indeed He 'By whom the worlds were made.' No soul can exempt itself from the Laws of Grace, and no atom from the Laws of Matter.

I observe in passing—with a view to future use—that Workers taking their share in our Church's and our Diocese's main organizations, would be naturally helped and strengthened by having something of coherence among themselves.

III. Their Personal Works

III. And I pass on to another class of works which belong to the Laymen of the Church—particular forms of *Personal* as distinguished from *Associated* work.

There are those whom the faculty of business, the gift of οἰκονομία, makes most capable of Layman's work in association. There are others whose gift of sympathy, and power of awakening sympathy, makes Personal influence their natural atmosphere. There is scarcely any one without one of these two gifts. They draw others to trust and consult them, they carry them along with them to their amusements, to their favourite books, to the cultivation of taste or mind, to ways of thinking about serious matters. Yet none of these are done without exertion of the will, even if, as is natural, the exertion of their will is easy and spontaneous.

through Individual sympathy.

It suggests itself to all tender consciences, Does my will take right direction? Am I using my sympathies hour by hour for good? Are they ministering after all only to myself and my own enjoyment of life? or am I using them "as a good steward of the manifold gifts of God?" Living within the blessings of this visible church on earth, is my will directing my sympathies to those who need them, or only keeping happiness warm about my own bosom? Am I leaving it to official people, my Vicar and the Curate and the District Visitor, to *do* Church sympathy on my behalf? If so, it is no great wonder that there are religious people who think us church folks wrapt in coldness and officialism. Yet no tongue can tell, no mind can follow the endless charities of life, in kindness, in faith, in humbleness, in devoutness, which flow from the man and woman to whose mind and heart the teachings of the Church come home as realities. Time would fail to follow the "Love of Souls" into its manifestations.

But may we not trace just some of the bolder

lines—remembering that here, as ever, it must be the Individual moving and drawing the Individual? Are not these then some of the bolder Lay-lines, which are like to—and yet very different from—the clergyman's work?

There is the going to see the Sunday school children, or the young men or women of the Class, at home, and making the home itself glad to see one whose name is often on John's or Mary's lips. There are the sound kind words about "Life" which break up many delusions; which presently move young or old to think of the unction of the Holy Spirit and the Spiritual Food of the Body and Blood of Christ, at first simply because you, whom no one can suspect of professionalism, so love them and feel so moulded by them into that gentle strength of yours. There are the feet that have long ceased to be drawn by the "Angel's music" to worship; they will go if you will take them the first time or two. There is the little unbaptized child, and it has no friends fit to be sponsors. It is surely a most influencing act of sympathy to

become a god-parent, to pray daily for that child, to take an interest in its schooling, to teach it its prayer.

Poor people come within your reach from the ends of the earth to live and work. Their move has detached them from the church life which they had in their old village ; all is new here, all is shy. I believe that no truer kindness is done in one way, in another, no means of saving the church's children to the church is found half so effective, as when church people early make their acquaintance, and introduce them to the church ways of the new home. One more example of *personality* in the church's life, and I have done. Nothing more keeps religion at a distance from hearts and homes than the needless, meaningless neglect of Family Prayer. Irreligious people themselves reproach our congregations with their 'Sunday Religion.' And here, as in the last instance, it is shyness which in most cases just prevents Family Prayer from being commenced. The sympathy of a friend breaking through shyness commences it. It is very singular, when

cottage and villa which do use it, so thoroughly know its power,—and even how it holds the children together in after life—those which have not used it find it so very hard to begin. It is just one person of sympathy and conviction who can carry it from house to house.

Again a Mission which leaves a Blessing behind it leaves an immense mass of new work as part of the Blessing. But it also leaves a quickened body of church people ready for work. If it were not so the result of a Mission could not be coped with. The nets could never be drawn to shore.

While then what I have said is said for all, it may I hope find special application to the circumstances of the Deanery which welcomes us to-day.

All this answers worthily to St. Peter's language on Church citizenship.

Now may I gather up our results so far? The Apostle St. Peter describes the Church as consisting largely of people needing much social spiritual help. In this world they will not for a

long while cease to be a "Dispersion", which wants bonding and building together and animating, almost more than anything else, because it is essential to the strength and reality of everything else.

This bonding and building and animating of the "Living Temple" demands a great force of Church workers. Not merely because the clergy are too few and not equal to the task (as it is sometimes put), but because it is the Nature and Essence of the Living Temple. Every particle of the whole organism is at work for every other. The clergy have particular works to do, and there is no work in which they as organs have not some part, as heart or brain or breathing or speaking organs have in the body, but they are not the body. And we say again every layman's existence and duty in the body of the Church are essential to its perfectness, its functions, and its objects. "Through that which *every* joint supplieth," says the other apostle, "according to the working *in due measure of each several* part."

We showed how St. Peter taught that this

animated Body, this Living Being, of the Church has for its spiritual work set before it 1. The Repression of Evil Desire; 2. The Production of Good in the world. There is the double object of all Church work.

Next we saw how all Church Work among ourselves and everywhere must fall into one of three sets of hands, the Official, the Self-Associated, the Personal. Then, how each of these answers to a fact of Society and Character; the Official obeying the outward call of the Church, the Associated work finding its call in the constructive and executive faculties devoted to sacred things; the Personal in the voice of Sympathy.

The distinct Commission—the spontaneous Energy—the Sympathetic Influence. Here, I venture to think, is a true scale of Lay Church Work. There is no labour undertaken by a Christian spirit which does not come under this range: not one detail of all I ventured to name which does not fall under one of these heads.

But such heads of such a range, surely they are very near heaven. They show us in its truth the dignity and greatness of the Layman's work for Christ. It is quite separate from the Clerical office. Does it not somewhat help us to understand that St. Peter was writing of our things, but as they really are before God, when he wrote of all as the 'holy nation and the royal priesthood.'

Has the Choice of Man fallen on us? Let us justify it. Do we possess the capacity to serve a Cause? Let us satisfy it. Does Sympathy touch us? Let us look at Him and "go and do likewise."

I have one more thing to urge. I hold it to be a most important one. It is the point to which I wish to draw all that I have had to say.

The "Church-workers' Association."

These three lines of work would be far more steadily followed, go far straighter to their mark, and the mark be higher, if the workers were associated in a Union among themselves. The interest would be keener, the

resolution bolder, the perseverance firmer, the courage higher, the cheer warmer. There would be the daily suffrage for each other, the requests sent month by month, for each other's intercessions, the communion from time to time with each other, the occasional short meeting for experience and counsel, prayer and encouragement, the full gathering once a year to our antient Lambeth. If only such an ideal could be realised as that every parish, every rural deanery should have its band of workers, with their officers really gathered in love to Christ round their parish priest and pastor, often coming to tell how evil spirits of mad desire were being cast out and solid good founded in their very sight, and if every such band were knit to every other praying its petitions, learning by one word its good news, and joining in thanksgivings, that would be an apostolic vision realised according to the measure that these days admit of, and in many ways facilitate. It would be a sign worth something to the world that Christianity was not dead nor effete.

I am sure this is no dream. It is no untried experiment. It is perfectly simple, practical, and practicable. I have ventured to cast on paper the way in which it may be carried out in every parish, and I have communicated with every clergyman about it. The Rural Deans are, as is their wont, most true and kind and helpful. No other guild or society need be disturbed for it. With the simplest threads all they who are ready to work for Christ and to love each other will be enabled to feel the touch of mutual prayer and help and comfort.

We know that He is with us 'all the Days.' We must do all we can to help each other feel His presence in our own short day.

CARDIFF.

THE CHURCH'S ONENESS—WALES.

"Guard of the Faith and Lover of his Land,
Liegeman of Justice—here Paulinus lies."

The antient ideal of a Welsh Churchman.

It is the rude couplet cut twelve centuries ago on the gravestone of a Churchman of Wales, the Teacher of S. David and S. Teilo.[1]

What permanence in the type! The centuries have all borne witness to his race, that their strength of religious conviction is unsurpassed even by their patriotic temper. Add the later well-known testimony to their "vehemence in every enthusiasm," and it seems as if this had been the very tone of mind and character which should, not spontaneously perhaps but with greatest gain to both, have blended with the

[1] Servatur fidaei patrieque semper amator,
Hic Paulinus jacit cultor pientissimus aequi.

adventurous yet somewhat solid and unspeculative Saxon.

The *set* of the Church continuously towards unity.

And so in truth it is. We are prone to talk as if we were always at the end of things, as if all were failure which was not yet fruit. I rather think that we stand now at a time when the fruit of long discipline is to appear, and the future to be richer and greater for the Church than all the past. At least this is a good time to consider that preparation through the ever-varying experiences of our Church; to consider the present demands upon the pastorate; to consider what careful encouragement this gathering may add to their work.

How noteworthy then it is, from the very first moment of contact, that when Augustine approached the venerable British pastors the only test which they applied in so great a transaction was the test of Character. This is expressed in the record that they judged whether he had the Humility proper to a ruler (spirit and energy they knew he had) by the mere token of whether he sate still or whether he rose to receive them.

The Church questions between them he reduced to three, of which one simply was, Would they form one mission with his own to the heathen English? The other two, the time for Easter and a Baptismal observance, they presently conceded. The difference and separateness were purely personal. They would not have this imperious Italian with his hot language for their Archbishop. And very soon Bishops of British succession were uniting in the consecration of two of the greatest and saintliest of the Saxon[1] Bishops.

The 'English' Church melted into the Celtic,

As the land was swept by these waves of nationalities one after another, which, above all causes, make their joint descendants citizens of the whole world, ecclesiastical discrepancies were the least of the actual hindrances to perfect union, although in the Church, as in every other active range of life, every such hindrance showed its power. A sagacious statesman of the Middle Ages recorded his opinion much later on, that

[1] See Bright's *Early English Church History*, p. 211, p. 170.

whatever of unity and pacification between the two races had been up to his time effected was due to the action of the Church and its central See in England, more than to arms or politics.[1]

Like waves pouring in at many points upon the sands, and throwing far their interlacing circles—the antient Gallican wave which converted the Briton, the British which rolled on we know not how and never more failed from off the whole West, from Strathclyde to Landsend; the Roman which converted the Men of Kent; the great Celtic billow which poured from Tyne to Thames, and then onward with a new rush and into Roman side-waves to the Channel; the Burgundian wave, if we may so count it, which rose upon the East and met the Celtic backwater; the wide English which absorbed the Dane; the Norman which overswept the whole, melted all as circling waves melt into one springtide of waters, one tide and one sea.

[1] Hubert Abp. to Innocent III., A.D. 1199. *Councils and Ecclesiastical Documents* (Haddan and Stubbs), vol. i. p. 401.

As with Northumbria, as with Cornwall, so with Cambria, the unity was deep and solid, the separations were evanescent accidents, which presently counted for nothing in the Kingdom of God. The facts when realised inspire not only hopes but confidence and certainty for the history that has yet to write itself.

We cannot read the authentic documents which remain without sorrow. Every century bears its own grief and shame. But the church of the two peoples, was no author of disunion. She was the one peacemaker. It is indeed grievous to see excommunication and interdict flying about like missiles of war—all peoples and churches together were plunged in that extravagance of spiritual censure which has since made the very name of discipline abhorrent to them. But it was the English primate who pleaded with the King that the miseries of the Welsh Church were no less than those over which the Tears of Christ were shed.

It is astonishing and instructive that Rome, claiming to be the centre of unity, trustingly

not through the efficiency of Rome,

appealed to on both sides, should have had so little weight or will for reconcilement. In the three principal incidents of their contact in the thirteenth century, her influence was for disunion and embitterment, although those were not her licentious days, but a time in which her power was felt to plant and to build, to pluck up and to throw down.

There were the fourteen years of evasions[1] on the appeals of Urban. The last letter that appears is Innocent the Second's private assurance to him, that as he had reserved to himself the termination of the case, Urban need feel no anxiety about the report of his own commissioners, the Archbishops of York, Rouen and Canterbury.

There is the grotesque and scandalous story of Giraldus.[2] Innocent the Third keeps St. David's vacant five years to decide his baseless claim; and meantime commits to him the Guardianship of its temporalities, its revenues and patronage, and requires the perfectly irre-

[1] A.D. 1119—1133. [2] A.D. 1200.

sponsible English Archbishop to bear half the expenses of the wasteful suit.

There is the intrigue for converting North Wales into a Papal dependency,[1] frustrated by discovery and general indignation. It is recorded that the vast price which David had paid into the treasury of Innocent the Fourth remained there.

And thus throughout, it was by no Roman love or justice that any beneficent advance was made.

but through intercourse and sacrifice.

The one lesson that can truthfully be drawn from the long series of events ought to be a profitable one for ourselves. It was earnest intercourse and personal sacrifice alone which caused the felt, realised and step by step organically affirmed, unity of the Church of the two races slowly to overcome prejudice and resentments, weighted as she was with the evil doings of her own children on either side. As of late in the American Civil War, so here of old the Church by its own oneness was of all influences the most healing the moment the strife was ended, and

[1] A.D. 1247.

a mitigating power even while it was at the height.

Calamities.

When troubles and despair deepened, the four great Church centres had long been impoverished by the native princes as they owned repentantly; the immunities of the Church violated, religious houses burnt; the movements of her clergy impeded, as much by the natives as from the outside, until these at last charge themselves with the work of protection and restoration;[1] and on the other hand, in the worst of times, an unimpeachable witness assures the King that many of the native clergy had[2] "with their whole might stood by him and his dominion."

Policy, work, and tone of the Church.

In that darkest hour of all there is one bright venerable figure which shines out not only with a sanctity but with an intelligence and a statesmanship beyond his age. The documents exhibit Peckham, Archbishop of Canterbury, as the only man on either side

[1] To the King's Bailiffs, *Councils*, &c. p. 486. Cf. pp. 436, 487.

[2] A.D. 1284—*Councils*, &c. p. 569.

who had a policy. While even the great King had nothing to propose but to "terminate a final peace and quietness"[1]—the peace of desolation—the Archbishop's policy, enlightened beyond the conception of his time, was supported by personal devotion and self-sacrifice.

Undertaking a tour, in spite of the King's displeasure, throughout Wales, amid difficulties and dangers which rendered it necessary to provide for his never returning, and made the journey as Llywelyn himself calls it "intolerable," he laboured for peace. To that Prince he sets forth in the tenderest terms his love for the people, his own hopes, his fears, his perception of possibilities of reconciliation, and of the consequences of resistance. He is answered in a very noble strain, but with a terrible indictment against the English. Then all his energy is devoted to setting the intricate questions in a clear light before Edward I., and stating what was to be said on behalf of the nation. In a series of letters

[1] A.D. 1282, p. 546, Edw. I. to Abp. Peckham.

to the King he urges that a travelling commission should be sent down to examine both sides of the questions; he represents the irreparable mischief which an embittered clergy may work for any government; he recommends the gathering into villes or towns, 'as had been successfully done in Burgundy,' a population whose taste or whose necessities now led them to live in a scattered and isolated manner; that boys may be sent in numbers to England for education, since the clergy have fallen so low (how grievous the contrast with the traditions of Bangor ys coed, and so many Church schools) that they are no longer capable of training them in either letters or manners. Elsewhere[1] he shows how the clergy ought to bring moral pressure to bear on idle habits in sections of the population, and to promote useful occupations; also, how they ought to explain the wrongfulness of usurious interest, and of artificial prices charged at the highest average of the year past — Church lectures,

[1] *Councils*, &c. p. 574.

in fact, in the beginnings of political economy. He puts it to the King himself that he should restore at least some of the losses of the wars at his own cost, and he did so largely. The widest measure of all which he urges is the maintenance of the Welsh Church in all its pristine rights and liberties.[1]

There is one interesting episode which shows what was still understood to be the civilising power of such institutions, his proposal that the cathedral of St. Asaph shall be removed to a new and rising town, that the Canons may have a worthy field for the influence of their lives, works, and worship, that they may no longer merely "sing," as he says, "to themselves and the stone walls."

He visited every diocese and many of the rural deaneries within them, not like his predecessor, Baldwin, as papal legate and to preach a crusade, but, it is expressly said, as archbishop, and "I come" (he writes to their Prince), "I come for their good, both spiritual and temporal. I have

[1] *Councils*, &c. v. i. p. 569.

ever loved them to this hour, as full many of them know."

On this holy work, which was going on in the very worst of times, I have ventured to dwell, not because of its own historical interest, which is so great, but because I know not how I can more vividly illustrate than by the actions and views of such a person, the recognition and assumption, as a matter of course by all concerned, of the religious fact which some have thought it desirable to question, that there is but one Church known, or ever known, or ever to be admitted as possible for Wales and England.

Preservation of Welsh Church interests

We pass lightly over notions of denationalisation worked through the Church, for which there is no excuse since the misapprehensions they were founded on have been examined. The Church in this sense was truly Welsh. Even amid the cruel conflicts[1] of Henry the Fourth's time, through Henry the Sixth's, and onward, the four Bishops were to be Welshmen, when no mili-

[1] Stat. 4 Hen. IV. c. 32.

tary or legal officials might. Archbishop Parker and the great Cecil, William of Orange who overthrew the Church in Scotland, here kept firm for native Bishops. It is ungenerous to accuse England of what went on in the captive days of Walpole, for England suffered most and bears most scars. It is idle to assert that the Welsh heart was alienated from the religious feeling of England when it was from England that Wales received with infinite ardour the Wesleyan revival—a movement English of the English, and in its origin churchly of the churchliest. We thank God that in the very years that immediately preceded and followed that origin men point to the consecrated lives and penetrating influence of such Churchmen as Edward Richard, or James Davies, or William Williams or Griffith Jones, or Rees Prichard, Author of the *Candle of Cymry*, the sturdier homelier Keble and Herbert of the Welsh cottager, by whose side Bishop Bull desired to be buried.[1] We thank Him for testimonies borne by many witnesses to the work

and of Welsh Church vigour.

[1] Robert Nelson's *Life of Bp. Bull*, p. 404 (Oxford, 1827).

of Welsh Clergy of those times, or such as speak from the lives of John Elias with his last charge to his sons, Daniel Rowlands with his prophecy of the great revival in the Church and of the "return of the Bees to the Hive," and Howell Harris, with his Protestant Monastery and his faithful doctrine.

But for all this we confess there was 'yet room'; we thank God men were 'compelled to come in', even by those who 'follow not us'; we wou not 'forbid' them for an hour. To-day we admire and rejoice in and love your own zeal,—the spirit which, springing from the inner life is thrilling the whole frame of the Church,—the zeal by which private men within fifty years have increased your church-endowments by more than half their whole amount. We rejoice also to share our store with you, and, through that Commission in whose effect upon the religion and peace of the whole country Archbishop Peckham might have felt his best hopes more than fulfilled, to help carry the Gospel along the remotest valleys,[1] and perhaps somewhat to restore those

[1] See *Report*, 1889.

early losses which the Welsh princes themselves avowed that they had wrongfully inflicted on the four great mother Churches.

It is a marvellously diversified chart on which we have laid a cursory finger from point to point. How much more so, could we read more distinctly the ages of the first love, could we turn back the margin of the page that now lies open.

But who that follows more fully the unbroken thread of God in His Church through such scenes of man's madness and blindness, through such fearful vicissitudes, and stands where he now stands, and says to himself, "How came I here to-day? What brings me and for what?" can faithlessly entertain the least fear that the next page shall record a triumphant snapping of that clue?

"I know the thoughts I think towards you, thoughts of good and not of evil, saith the Lord of Hosts." What must those thoughts be? The thoughts of God towards us? They must be thoughts of our position, our duty, our spiritual reward.

Old Welsh Religiousness

One who knew his people well hard upon seven centuries ago wrote a remarkable chapter on the "Welsh Love of Christianity and their Devotion." Forms have changed but the spirit is the same. He held them to be the most religious race he had ever seen in feeling and in observances, and 'vehement,' he adds (I have quoted the words already), 'in every enthusiasm.'

We have been illustrating the present from the past, not, I hope, so merely historically as to lose our clue. Let me add three little vignettes as it were, not for mere effect, but to show what special treasures in the heart of this people a true Church pastorate possesses, and thence perhaps I may be permitted to characterize that pastorate itself.

in education,

1. *Schools.*—Sometime before the Norman came hither, a Bishop of this very diocese,[1] one who was surnamed the Wise, 'the first scholar in Wales,' drew this outline for his priests: "Every one of them was to support instruction from literary works in his church, that every one might

[1] Bledri, d. A.D. 1023.

know his duty to God and man." That was no cramped mechanical or superstitious ideal of a priest's business. He held that duty to God and man was the aim of teaching, but that that duty would not be fully known even to the measure of the cottage and the hill-side and river unless the mind too were furnished "with literary works"—the chronicler's and the bard's.

His successor[1] added that the priests were "to teach and read the Holy Scripture without payment or gift, and to abandon controversies." He was putting a healing finger on an old sore. The doubts on ritual matters, the disputes on free will and original sin, lingered still, just as the Calvinistic questions blazed up again in later days. Bishop Joseph, like S. Paul, sought to quench the love of disputation in the wider, fresher study of Scripture.

in Love of Scripture,

2. *The Love of the Bible.*—At the heart of the Reformation lay the one conviction that the Word of God was the shrine of Christianity. While some races practically ignore it, the love of the

[1] Joseph Bp. 1030 A.D.

Bible in Briton and Saxon is one. We mark with interest not only that antient Britain had a version of her own, or that the most precious relic we have of its old times is the Four Gospels preserved at Lichfield, but even that the most sacred relic which was borne by the canons of St. Asaph in their itinerant missions even in the thirteenth century was not, as elsewhere, some supposed fragment of a saint's body or of a true Cross, but was nothing else than a very antient copy of the Scripture.

in Confirmation,

3. *The Laying on of Hands.*—And one trait there is, singular in its permanence, and how full of promise now as then for the Ministers and Ministry of the Church—"Beyond any other race," writes Giraldus, "the whole people seeks Confirmation by the Bishop, and the anointing of that unction wherein the grace of the Spirit is given."

In town, in valley and upland, there is here the same desire to-day for that apostolic rite, so suited to the opening need of each human life and intelligence, so suited for the knitting and banding

of young friendships together in the cause of the Cross, which opens to us the "great door," as S. Paul calls it, for preparation by prudent instruction, and for the penetration of the whole popular mind of the Church with Scriptural teaching.

Free Church Schools—The Love of the Bible—The Desire for Confirmation by the Holy Spirit. With such means, as modern as they are antient, and among such dispositions, how will an eager living pastorate make 'full proof of its ministry' find true sympathy, 'bear much fruit'! Urge what you will, they, as in the days of Augustine, will try the Character, will test the Tone, before they will even look into authentic claims. Then they will receive with honours the 'Letters of Commendation' when first they are satisfied with those visible 'signs of an apostle'.

all churchly, all enforcing clerical sense of duty.

With such people a careless, easy-going pastorate could never live on good terms, however it might be tolerated elsewhere, but would be utterly contemned. A country pastorate like that of Oberlin, which has at heart the secular welfare of

its charge only less than the spiritual, which breathes principle into every temporal affair, which spares not even the trouble of the hand, if need be, that is the pastorate for such a people.

A pastorate which shall have made at least full use of its national College of Divinity, and shall deliver with no uncertain sound (so Howell Harris tells us he won his followers), the foundation doctrines of the Church; a pastorate which preaches (since the natural rhetoric of the race is for all purposes abundant) not for display but for actual rational grounding in the things of God; which loves the melodious instincts of its people and consecrates these to the beauty of worship, not forcing on its people sorts of symbolism that find no response in their nature; which goes missioning among them in their own tongue, and has the interests of children constantly at heart; which brings them up to believe in temperance and chastity, as lovely and powerful before God and Man; which teaches them early to love knowledge, early to look for

God's Spirit—this is the pastorate which all our history teaches us will avail here.

I might have travelled much more widely over the history of Wales. I am not concerned to defend the terrible sins, the errors, honest or dishonest, of the past. It would be nearly as difficult a task as it will be five hundred years hence to defend to-day's. But for good or for grief, the history of Wales is Church history, and Church history is the history of the country. An alien Church! Then whose are those noble names that gild the chronicle from times obscure with distance down to yesterday—whose are those foundations that defy time—whose are the sacred memorials that provoke the emulation of times to come—are they not all Welsh? If not, to whom do they belong? Assign them. Any other land would be proud of them. And are they not equally Church names, Church foundations, Church memorials, incentives to the Church of the future? If the alien gave them all, let him have the honour of them. But you know they

Church verily Welsh.

are all your own—only that there is no boundary-line between your Church and the Church of your brethren.

And now we must say to ourselves—Viewed in Christ's light reflected from the long past—viewed as one incident itself in the vast of Church history—what is this our gathering? Though it be but a particle almost microscopic in the body of the ages, clearly, if it has any vitality it lives organically out of the great system, and is a vessel along which at least some living drop flows on into the future. If it be not itself a demonstration of a permanent, pervading unity, it is not anything. We may as well break it up into five or ten or twenty assemblies, representing each some special opinion or bit of politics, as they are broken up who, disagreeing each with the other more than with us, unless it be on some special cry of the hour, still by some feat of logic count themselves a majority. It is only because we are one in deepest things that we come in the face of

twisted history, argument and statistic, to meet and speak quietly of truth, of responsibility, of duty and of means thereto, inherited, needing to be better realised, to be transmitted unimpaired.

Troubles: If we are told that religious men aggrieved by us will not hear of our redressing their grievances, that we cannot be permitted to cure our own faults, or pay our fathers' debts; that moral men want to tear our title-deeds of a thousand years, careless of the shock which all civil rights must feel; that they have no compunction, but find a satisfaction in the sight of unrequited duty, suffering of tender families, men's own withheld from them simply because they are clergy, we either disbelieve it, or we feel that the Church has more work to do on the social soul of men, than men believed. If whispers reach us that the Church has friends ready to find a private interest in her trials, how are we to treat such rumours? Warily, no doubt, but not timidly. We may not in any particular or any word be more un-Christian in the interests of Christianity than in our own. We must commit our

how to be taken.

Church, like ourselves, to Him Who judges righteously, Who works through the justice of a nation, and through the firmness of governments whose stability is impartial duty. We must double our own compassions, find prudent ways of remedying without encouraging injustice and uncompassionateness, and then distinctly appeal to just men to see justice done. Am I to believe that a national type, like that of Paulyn, constant for thirteen centuries in Religion and Patriotism shall then break down in Righteousness? I will not believe it. Who would have believed that in this century we could hear again of actual "wrongs inflicted on ecclesiastical persons and other innocent ones" in the words of six hundred years ago? Still we remember those were wrongs yet more bitter, dangerous, and hostile—far more irreparable as it seemed. Each sorrow and danger when it had drifted by became once more a thing incredible. Time judged the doers. The Church went on with her work ever more earnestly. There are no such conversions as are wrought by "doing good to them that de-

spitefully use you." No such spiritual influence as the short-sighted injustice of men is putting into your own hands and the hands of your successors.

In all other things this assembly, if it is indeed a portion and sample of the great Church of God, will speed slowly—will neither mistake the symptoms of to-day for a defect of nature, nor give a shock to the constitution when a palliative would suffice.

We know what adventitious circumstances make a scheme popular, then how there rises some flush of confidence, and, especially if it costs nothing but penmanship, it is adopted before it is experimented. A single success establishes a panacea. That is how we partitioned, nay pulverised our grandest parishes, and can never undo what we did. But the parish, the diocese, the whole Church are distinctly the weaker, less effective on the spot, less capable of organization for great moral works, less powerful for every large purpose. We have with our own hands broken up the old Church system of strong centres into a fragmentary congregationalism.

I pray that the warning may not be lost sight of, for perhaps we stand at the point of doing worse still in the way of mistaking Division for Addition.

The inner soul of the Church

What the Church has to deal with is the vast and vigorous world. It is not by the perpetual fingering of her own implements, her *organa*—which some people call Organization—that work will be done. The great way for the Church to keep her position is that the world should find her what they had found her to be who first accepted her—find her churches and her clergy to be Homes, Fathers, Brothers to the masses.

Far more important it is for you than any new schemes—save only such as should be conceived in the manner of the old schemes, in firm self-denials and sacrifices of means and of men,—that you should know and give full force to the words divine which are in common use; seize the kernel of our common Church terms, and ask whether they are real or conventional to you and yours; believe in, and draw out, to the full, the force of the spiritual

functions, offices, and ministrations which were 'received' by Christ Himself as gifts for men;[1] and further justify the ceaseless increase of your national lay riches by a grand God-inspired trusteeship for the expansion of poor men's ideals and tastes, aspirations and habits.

must manifest itself through individual tendencies.

Schemes for better equipping for their work those of the clergy who have to be drawn from less educated ranks; schemes for providing yet other orders of Christian labourers and teachers among masses, lifted, as the old Gentile world was lifted, into a possibility of appreciating and accepting such teaching; larger, fuller ways of making HIM known and loved, so that men should delightedly walk in HIS ways; these are indeed plans right worthy of Churchmen counselling in Wales—like him with whom we began, 'Wardens of Faith and Lovers of their Land.'

MAY I be allowed to name, with great respect, the following pamphlets:—

The Earl of Selborne's Address at Lampeter, October 28,

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[1] Eph. iv.

1887 (Macmillan)—Canon Bevan's *Two Essays* (Hay 1881); *The Church in Wales; The Case of the Church in Wales;* and *Is the Church in Wales an Alien Institution?* (Church Defence Institution). The Rev. A. G. Edwards's (now Bishop of St. Asaph) *Facts and Figures*, and *The Church in Wales* (Morgan, Carmarthen). Rev. John Morgan's *The Church in Wales* (Rivingtons). *Some Facts about the Church in Wales*, by Rev. Griffith Roberts (35 Wellington Street, Strand). *The Church in Wales*, by a Welsh Rector (Wrexham).

ST. PETER'S TEACHING ON SUFFERING.

NOTE ON VOX PETRI, p. 33.

The 'Mystery of Pain' is for intelligible reasons so moving to the heart of our generation that I venture to draw out in short analysis the great Teaching of St. Peter on this matter.

We must observe that he himself claims a right to speak, on this deep ground—that he had seen the nature and greatness of the Sufferings of Christ. 1 Pet. v. 1.

I.

Unprovoked Suffering, not consequent on conduct, but inflicted to outer seeming capriciously, in the midst of distinct Doing Good ('Creation of Good,' p. 25)—'How to take it?' ii. 19. ii. 20.

Not stoically—for that assumes that there is no Purpose in it.

Accept it as conscious of God being concerned in it.

Such Acceptance is heroic (κλέος). 'God will thank a man for it.'[1] ii. 19, 20.

II.

No worldly example of such kind of suffering can be so typical as that of the high-principled, ii. 18.

[1] Abp. Leighton.

ill-used Slave. [Of him therefore Apostolic Christianity is most careful.]

1 Pet ii. 21. The harder and more unreasonable the lot is, the more visibly has Christ traced for the man who suffers it an outline to fill up, a track of steps to follow across the wild; the more does the man wear to others the very semblance of Christ in His very Hour and Action of Atonement.

ii. 25. To himself and to all it *then* comes out that the 'strayed sheep' are once again with the Shepherd.

III.

iii. 18. Such suffering is seen in its purest and solitary perfectness in The Christ, Who suffered nothing for Himself and all for others; and in Him it exhibits its power "to bring unto God," acting

i. 19, 20. thus on both the living world and the long-dead world of the primæval past,—with which we are bound up more closely than we think.

iii. 21 The material element which was life to believers then, though death to others, —a new life out of death—is now taken for the sacramental element in the gift of new life to us, and receives its virtue through Christ's passage out of that dead world to the eternally living one.

That Suffering has brought *us* into an eternal, spiritual realm of reality of which the Central Figure is this Sufferer of Sufferers. 1 Pet. iii. 22.

IV.

In Christ the Suffering so embraced reaches the Climax of Death. Enter into that. Do what He did, *as* you can. Die you to Sin—that is, Die to Desire. Die to Passion and its Devotees. Die to their Death. Dying to Passion evolves New Life. This the contrast between the 'Purpose of the Nations' and the 'Purpose of God.' iv. 1. iv. 4, 5. iv. 3.

Again rises that mysterious note. Dying to Men's Desires you are a likeness and a link, as to Him in His Death, so to those who have died naturally to Men's Desires—those whom we call 'The Dead.' He evangelized them, and they live: they have had their gospel: God's purpose for them not mortal judgement only but spiritual life. iv. 6.

V.

To suffer as a Christian is a ground of Thankfulness; iv. 16.

for Suffering is in its beginning a purification of the Christian Church, iv. 17.

and in its end a removal of wickedness out of the order of things: iv. 18.

1 Pet. iv. 19. so that he who suffers like Christ, for no wrong-doing, but on the ground of God's purposes, will, as He did, simply "commend his life" to its Faithful Founder. [Who is sure to be true to His Purpose in founding it.]

(Luke xxiii. 46.)

He will not be paralysed by what he suffers; he acts on; he 'creates good' (ἐν ἀγαθοποιΐᾳ).

VI.

1 Pet v. 10. Looking over the whole Field, our Suffering is small in proportion to its Effect—which is Restoration, Security, Strength—for Eternity.

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Most Rev. Edward White Benson, D.D.	Archbishop	1883
Very Rev. R. Payne Smith, D.D.	Dean	1871
Right Rev. E. Parry, D.D.	Canon Residentiary	1869
Rev. G. Rawlinson, M.A.	,,	1872
,, F. J. Holland, M.A.	,,	1882
,, W. H. Fremantle, M.A.	,,	1882
,, W. Cadman, M.A.	,,	1883
Ven. B. F. Smith, M.A.	,,	1887
Rev. J. P. Alcock, M.A.	Honorary	1866
,, J. Bateman, M.A.	,,	1863
,, H. Bailey, D.D.	,,	1863
Right Rev. A. Oxenden, D.D.	,,	1864
Rev. J. R. Hall, M.A.	,,	1866
,, E. Hoare, M.A.	,,	1868
,, J. Puckle, M.A.	,,	1869
,, R. C. Jenkins, M.A.	,,	1869
Right Rev. C. W. Sandford, D.D.	,,	1871
,, J. Mitchinson, D.C.L.	,,	1871
Rev. H. A. Jeffreys, M.A.	Honorary	1872
,, W. N. Griffin, B.D.	,,	1872
,, J. Stevenson, D.D.	,,	1873
,, J. I. Welldon, D.C.L.	,,	1873
,, W. A. S. Robertson, M.A.	,,	1873
,, G. C. Pearson, M.A.	,,	1874
,, W. F. E. Knollys, M.A.	,,	1876
,, R. Elwyn, M.A.	,,	1879
,, C. F. Routledge, M.A.	,,	1879
,, G. F. Maclear, D.D.	,,	1886
,, G. J. Blore, D.D.	,,	1887
,, J. W. Bliss, B.A.	,,	1888
,, W. Benham, B.D.	,,	1888
,, ...	,,	. .
,, J. P. Alcock, M.A.	Six-Preacher	1858
,, H. Geary, M.A.	,,	1869
,, J. S. Hoare, B.D.	,,	1874
,, F. F. Walrond, M.A.	,,	1879
,, J. Cullin, M.A.	,,	1885
,, H. S. Sprigg, M.A.	,,	1888

DIOCESAN ADMINISTRATION.

Archbishop.
Dean. President E. Kent Church Missionary Association.

Bishop Suffragan and Archdeacon.

[(Oxford) late Camden Professor of Antient History.]
Lecturer Church Reading Society (Council). Chairman Sunday School Teachers' Association.
[Tutor (Theol.) Balliol College, Oxford.]

Archdeacon, Hon. Sec. Diocesan Conference.

Late Warden of St. Augustine's.
[Late Bishop of Montreal.]

President W. Kent Church Missionary Union.
Rural Dean of Dover.

[Bishop of Gibraltar.]
[Archdeacon of Leicester, Assistant Bishop to Bishop of Peterborough.]
Rural Dean of West Charing.
Late Rural Dean of Ospringe.

President Kent Archæological Society.

Treasurer Clerical Educ. Fund ; Diocesan Secretary for Lay Readers.
[Master of Charterhouse] Hon. Sec. of Diocesan Conference for Church Expenditure.
Hon. Sec. Clerical Education Fund.
Warden of St. Augustine's ; Lecturer Church Reading Society.
Lecturer Church Reading Society (Council) ; Hon. Sec. Church Purity Society.
Hon. Sec. Choral Union ; Rural Dean of Sandwich.

Examiner Diocesan Education Society.

Tait Missioner and Diocesan Missioner.
Diocesan Missioner.

2.—ON COMMENDATORY LETTERS.

To my Charge in 1885 I appended a recommendation of the more constant use of Commendatory Letters for Emigrants from our Parishes. I am sure that all who have used them will, with me, be much encouraged by the following extracts from the Second Annual Report of the New York Port-Chaplaincy. It gives "encouraging "results of this unique yet most important "branch of the Church's missionary operations. "The work is getting to be better known and "appreciated, both in our own Church and in "our Sister Churches across the Atlantic. We "have received a larger and a heartier co-opera-"tion from the Churches, and this has both "strengthened our hands and enabled us to "extend and enlarge the sphere of our labours. "A comparison of this year's report with that "of last year reveals the fact, that, while in "seventeen months we then met 500 steamships "and registered the names of 4,500 church

" immigrants, during the last twelve months, from " July 1st, 1888, to July 1st, 1889, we have met " but 373 ships yet have registered the names of " 5,423 persons, professing to be members of the " Church of England, the Church of Ireland, or " the Episcopal Church of Scotland.

" This increase we believe to be largely owing " to the greater number of persons who bring us " introductory or commendatory letters from their " late rectors or vicars in the old country. Up " to the beginning of this present year the cases " were exceedingly rare in which arriving Church " immigrants were found to be furnished with " such letters, or with any other means of Church " identification."

" During a recent visit, however, made by the " port-chaplain to the British Isles, he was " favoured with interviews with several of the " Bishops and Clergy," in which he laid before " them " the great injury the Church at large " annually sustained by these uncommended " Church people not making themselves known on " arrival, and by their subsequently straying " away from the Church into other religious " bodies, or into neglect of all religious duty and " obligation." " As a result he is able to record " the above encouraging facts—in a larger number " of Church immigrants giving and presenting

"commendatory letters from their late vicars "and rectors. It is thus pleasant to know that "the port-chaplaincy, which is principally a "receiving and distributing agency for the "Church's immigrants, is getting more and more "in touch with the Churches that supply the "immigrants, and is receiving more cooperation "from them."

The Immigrant Port-Chaplain at New York is the Rev. Th. Drumm, D.D., 22 State Street.

3.—PROGRESS OF THE ARCHBISHOP'S MISSION TO THE ASSYRIAN CHRISTIANS.

In my Charge of 1885 I laid before the Diocese an outline of the circumstances which led to the formation of this Mission. Having done so, I feel I ought to add now a few words as to its progress since that time.

Mr. Athelstan Riley has since his visit to Kurdistan in 1884, twice again visited that country at my request, to gather accurate information and to report to me.

In response to the appeal from the Patriarch in Kurdistan, I commissioned the Rev. Canon Arthur J. Maclean and the Rev. W. H. Browne, who had generously volunteered their services, to go to Kurdistan in 1886 and establish the Mission.

In communicating with the Patriarch of Antioch, under whose supervision the Assyrian Church had anciently been, I set forward the aim of the Mission in the following words:—

"Our object in sending out these two priests

is not to bring over these Christians to the communion of the Church of England, nor to alter their ecclesiastical customs and traditions, nor to change any doctrines held by them which are not contrary to that Faith which the Holy Spirit, speaking through the Œcumenical Councils of the Undivided Church of Christ, has taught as necessary to be believed by all Christians; but to encourage them in bettering their religious condition, and to strengthen an antient Church, which, through ignorance from within and persecution from without, cannot any longer stand alone, but without some assistance must eventually succumb, though unwillingly, to the external organizations at work among them."

The friendly reply of the Patriarch, "praising the good work," and blessing the "priests of the English Church who have undertaken this ministry," is to be found in a *Report on the Foundation of the Archbishop's Mission to the Assyrian Church in* 1886," published at the office of the Assyrian Mission, 7 Dean's Yard, Westminster, S.W.

I quote one sentence:—

"In our heart we bear a lively and fervent interest and affection towards the English Church, and we offer earnest prayers to the Author and Finisher of our salvation, beseeching Him that

He would strengthen the fraternal spirit in it towards the Orthodox Eastern Church, by which alone shall be possible a closer connection of these two Churches and their full and perfect union."

Year by year, as funds permit, the educational work of the Mission is being extended. There are now the following establishments: at Urmi an Upper School for priests, deacons and candidates for Holy Orders; also a High School for boys under seventeen; at Superghan a second High School; at Ardishai a third, and in Turkey a fourth. Altogether these establishments contain over two hundred pupils, mostly boarders. There are besides over forty Village Day Schools, with an average attendance of one thousand. The printing press is set up in the Urmi Mission-house, a special fount of Chaldean type cast. The *Liturgy of the Apostles,* the most venerable of the Assyrian liturgical documents, will probably be published before the close of the present year. Hitherto the ancient Chaldean service books have been only in MS., and the number of copies totally insufficient for the supply of the parish churches. The great antiquity of these services and their freedom from corruptions is well known.

The Rev. A. H. Lang, M.A., joined the Mission staff in 1887, and the Rev. A. R. Edington, M.A., in 1888. The Rev. Y. N. Nisan has just gone out

as the representative of the American Church and at the cost of that branch of the Anglican Communion. Thus amongst the five clergy working in the Assyrian Mission under the direction of the Archbishop of Canterbury, are representatives of the English, Scottish, and American Churches.

The Rev. Y. N. Nisan is a native of Kurdistan, and is a married man. We have received the highest testimony to his zeal and efficiency, and to the excellent work done by Mrs. Nisan among the native girls. I must in the warmest terms mention the generous assistance which the Mission has received from American Churchmen. More than half of the existing village schools are paid for by them; they have also liberally contributed towards other branches of the work, especially the printing, and they raised a fund for us to distribute, which greatly relieved the distress of the recent famine, and provided seed-corn for the next year.

The generous response of the Community of the Sisters of Bethany to my appeal will enable the Mission to undertake the sorely-needed education of the women and girls of the country, and it is hoped that four or five sisters will leave England for Persia in the ensuing spring (1890) to found a house and school in Urmi. A chaplain has yet to be found to go out with the sisters.

The English Mission clergy are unmarried, and live together with a common purse, without stipends, each receiving 25*l.* a year for necessary personal expenses. The economical conduct of the Mission will be understood from the fact that the whole of the work detailed above, the boarding of students, the repairs and additions to Mission building, the outfit and journey of Mr. Edington, printing and *every other expense connected with the Mission both at Home and in Kurdistan* last year, was carried on for about 1,300*l.*

Note.—Publications giving full details may be had on application to the Hon. Sec., Rev. R. M. Blakiston, 7 Dean's Yard, S.W.

4.—LETTER ON SYSTEMATIC ALMSGIVING.

ISSUED 1889.

My Reverend and Dear Brethren,—I desire once more to be allowed to represent to the Parishes through their Clergy the necessity for more *systematic* arrangements for our general *Almsgiving*.

I addressed you on this subject some five years ago with the unanimous concurrence of our Rural Deans and of the whole Conference, lay and clerical, of the Diocese.

Many Parishes cheerfully adopted the suggestions made, and have continued to act on them to the benefit of all concerned.

And I thankfully acknowledge that there was an immediate and very liberal response throughout our Diocese; but there has since been a quiet retrogression, which begins to cripple some of our most important religious works.

I am confident that it will be well received by you, if a sense of the urgency of the case makes

me partly repeat and partly add to what is already before you.

We shall all agree that *every* Parish, both for its own sake and because it is an integral section of the Church of Christ, ought to have the grand aims of the Church earnestly brought before it, and to be moved to contribute to their furtherance.

It would seem that there are two great *Diocesan objects* which demand the interest of all, viz. :—

1. Religious Education of Children.
2. Provision of Churches and Mission Rooms.

The *vital* importance of the first of these is increasingly felt and understood. The stress is great upon the Church, and will be so for the next few years. Humanly speaking, it depends upon her faithfulness whether the education of England continues to be religious or not. Upon the principles in which each generation is brought up depends the continuance and extension of her work for Christ. Hitherto her example and influence have been felt far beyond her own borders.

The work of our Diocesan Education Society includes the *Maintenance and Extension of Church Schools, the Examination and Encouragement of Church Pupil Teachers* in their *Religious Studies*, and that careful *Religious Inspection*,

without which instruction is not complete and thorough.

The second object is forced on us by all the conditions of our population, and the absolute necessities of our villages and hamlets.

There are further Two great *Mission Objects* before the Church—

3. Home Missions.
4. Foreign Missions.

The Societies which are doing noble and advancing work are well known, and it is to be understood, as of course, that the choice of the particular Society to be supported should be, in every case, left to the discretion of the Clergyman of the Parish. Only, every Parish ought to be invited by him to take its own part in these works for Christ's sake. Every Parish which leaves these Christian works undone suffers loss.

I would here observe that no mistake can be greater than the looking on small sums as unworthy to be added to the income of great Societies. It is of small sums that their chief work is built up.

Further, I would ask your attention to the desirableness of having our Collections (whether made specially or by assigning certain Offertories) at *regular and expected seasons.* Our

system is mainly defective as to fixing definite times, and I am persuaded that many would rejoice to give if a regular plan were before them.

The *Four Ember Seasons* would seem well adapted for setting these four objects before the people. They were originally observed as special times of Almsgiving and Devotion (having only of late narrowed down to their present observance), and one thing which I earnestly desire may be brought home to all hearts is that they should offer their every gift *with Prayer*, should feel that Almsgiving adds reality to Prayer, and that Prayer gives life to Alms.

I know that it will not be possible for every parish to adopt the Sundays of the Ember Weeks at once. It may not be possible everywhere to adopt the four objects, but we may work towards both one and the other.

The feeling that throughout the Diocese congregations have the same holy objects before them at the same time will be found a real encouragement in our Christian Communion.

It is to the Officers of the Rural Deaneries that the Parishes of the Deanery look to keep the subject before their attention with a view to organization and extension of Subscriptions, and

it is by the Clergy presenting subjects vividly and in due order to the minds and hearts of the parishioners, that they can be led to see, in its right light, the duty and privilege of all Churchmen in spreading the Kingdom of God.

May I request that, beside other ways of making it known, you will kindly give this letter a place on your Church Door?

I have said nothing about *Hospital Collections*, because I feel sure that all desire to aid, and in fact do aid, some Hospital or other, especially those which are most useful to their own neighbours; and the suitable time for that particular collection must vary.

At present there are many of our worshippers who *do not know* of the existence or aims of our Societies.

I am assured that this is so, and it is thus only that I account for some of the facts that come before me: for instance, that two-thirds of the Parishes have as yet no collection for the Diocesan Education Society, forty less for the Diocesan Church Building Society. Yet among the number are many Parishes which have received large Grants from them.

I will then, lastly, venture to suggest, simply as a practical help towards the co-operation which I

feel sure you will extend to me, that we should collect, as far as possible—

For Diocesan Education Society ("Sunday School") on a Sunday near the Ember Days of Lent;

For Home Missions, near Trinity Ember Days;

For Diocesan Church Building Society, on a Sunday near Ember Days of September;

For Foreign Missions, on one near Ember Days of Advent (or near St. Andrew's Day).

Commending this subject to your kind and earnest consideration, and myself to your prayers,

I am, Reverend and Dear Sirs,
Your Faithful Brother and Servant,
EDW: CANTUAR:

5.—VARIATION IN SERVICES OF BOOK OF COMMON PRAYER ALLOWED UPON REPORT OF CONVOCATIONS OF CANTERBURY AND YORK.

35 & 36 Vict., c. 35.

A. Requiring the Previous Sanction of the Ordinary.

I. A Special Form of Service approved by the Ordinary may be used on special occasions approved by the Ordinary. Such service is to contain nothing (except anthems or hymns) which does not form part of Holy Scripture or the Book of Common Prayer.

II. An Additional Service varying from any form prescribed in the Prayer Book may be used on Sundays or Holy Days where the whole of the Prayer Book Services for those days are duly said or sung at other hours. Such Service, and the mode of using it, must be approved by the Ordinary. It is to contain nothing from the Com-

munion Service, and nothing (except anthems or hymns) which does not form part of Holy Scripture or the Book of Common Prayer.

III. Second Lesson on Sundays. In virtue of the powers of the Ordinary ("Tables of Lessons Act, 1871,") the Archbishop authorises the adoption in this Diocese of the Resolution of the Lower House of Convocation, February 19, 1871, viz.—"Upon any Sunday for which no Proper Second Lesson is appointed, if the Second Lesson appointed in the Kalendar be *part* of a Chapter, the Minister may, if he see fit, instead of such appointed Lesson, read the *whole* Chapter from which it is taken; and if it consists of *parts* of two different chapters, he may read the *whole of either* chapter together with the appointed portion of the other.

B. At the Discretion of the Incumbent.

I. The Shortened Order for Morning or Evening Prayer may be used in a Church instead of, in a Cathedral in addition to, the Order as it stands in the Book of Common Prayer, on any day *except* Sunday, Christmas Day, Ash Wednesday, Good Friday, Ascension Day, as follows:—

Namely, Morning. (1) Sentence; (2) Confession; (3) Absolution; (4) Lord's Prayer; (5) Versicles and Responses; (6) one Psalm

of the day with Gloria Patri; (7) one Lesson according to the Tables; but if there are two Proper Lessons both are to be used; (8) Te Deum or Benedicite or Benedictus or Jubilate, after one or between two Lessons; (9) Creed; (10) Versicles and Suffrages; (11) Collect of Day, Second Collect, Third Collect; (12) Anthem or Hymn, if desired; (13) Prayer of St. Chrysostom; (14) Grace.

Note. Any exhortation, prayer, canticle, hymn, psalm, or Lesson, of which the omission is here authorised, may be added in its proper place. Each portion of Psalm cxix. is counted a psalm.

Evening as Morning, except for (8) Evening Canticles.

II. Separation of Services. Morning Prayer, Litany, Holy Communion, may be used as separate services. Litany may be used after the Third Collect of Evening Prayer, whether it has that day been used or not, without prejudice, nevertheless, to the powers vested in the Ordinary.

The Litany *may never in any Church be left unsaid on Sunday.* If the Litany is said with Evening Prayer, the "five Prayers," the Prayer for Parliament in Session, the Collect for all Conditions of Men, the General

Thanksgiving, and other of the Prayers and Thanksgivings on General Occasions[1] are to be said at Morning Prayer.

If the Litany is used as a *wholly separate service*, the "five Prayers" and the Prayer for all Conditions of Men are to be said at *either* Morning *or* Evening Prayer; the other Prayers above named are to be used at Morning *and* Evening Prayer, *or* in the Litany instead of at *one* of these services.

III. Preaching without previous Service. If a sermon or lecture be preached without the services appointed by Book of Common Prayer, it must be preceded by some one of the Services authorised hereby, or the Bidding Prayer, or a Collect from the Book of Common Prayer, with or without the Lord's Prayer.

[1] These require no permission when, in the discretion of the Minister, the time requires them.

6.—LETTER ADDRESSED TO THE PRESIDENTS OR CHAIRMEN OF THE NONCONFORMIST BODIES WITH THE LAMBETH ENCYCLICAL LETTER.

LAMBETH, *March*, 1889.

MY DEAR SIR,—I was requested by the Bishops, at their first joint meeting after the Lambeth Conference, to send, with our united respects to yourself, as representing the . . . . Body, a copy of an Encyclical Letter, issued by the Conference.

I would ask you kindly to refer to Resolution 12, which will be found on page 25, and to the Report on *Home Reunion* at page 81, and I can assure you that the sentiments there expressed were heartfelt on the part of the whole assembly, and the readiness most real and present.

We know that under whatever diversities of opinion, a true and loving hope of oneness in Christ Jesus is a living power in the hearts of all His people.

I have, &c.,

EDW: CANTUAR:

7.—LETTER ON CANTERBURY SOCIETY OF CHURCH WORKERS.

LAMBETH, *August*, 1889.

MY DEAR AND REVEREND BROTHER,—The formation of a Diocesan Society of Church Workers has now been in three stages before the Diocesan Conference, and has received their approval, after having been discussed and recommended by the Committee on Lay Readers, as well as by a meeting of the Rural Deans. It has been also asked for by the Lay Readers of the Diocese.

I am anxious by all means to promote the formation of such a Society. It will not only give our zealous individual workers a wider and deeper feeling of the interest of their good work and the earnest sympathy felt for it, and suggest to them fresh openings for Christian exertion,—it will knit the Societies or Guilds or Associations which already exist in a closer bond with the whole life and work of the Diocese; it will also promote the formation on sound lines of such

Associations in parishes where hitherto it has been difficult to form them.

It is therefore a pleasure to be able now to announce to you that the little Manual of the Society, containing the outline of the Society; Suggestions as to Church Works to be undertaken; Brief Recommendations as to Holy Living; Office, &c., in preparing which many kind suggestions have been made and used, (with cards of Membership), is now ready, as well as the first monthly paper of Intercessions.

The Rev. E. F. Dyke, All Saints' Vicarage, Maidstone, and the Rev. P. F. Tindall, of Ashford, will be ready to assist any Clergy in forming branches, or to visit any places for the purpose of explaining the plan and its application.

The Rev. George Clowes, Secretary of the Diocesan Society, will supply copies of the Manual or other papers, and will similarly assist in the formation of Branches.

Believe me,

Your faithful brother and Pastor in Christ,

EDW: CANTUAR:

8.—CHURCH SERVICES AND WORK.

Statistics from Visitation Returns.

There are in the Diocese of Canterbury	425	parishes.
The Holy Communion is celebrated Daily in ...	11	churches.
. . . . . on Holy Days in	201	.
. . . . . Weekly in ...	202	.
. . . . . Fortnightly in	94	.
. . . . . Monthly .	92	.
There is Daily Service	118 (?)	.
There are open for private prayer	138	.
There are special services in Lent and Advent	288	.
. . . . . Lent alone	171	.
There is *catechizing* in church	264 (?)	.
Missions have been held since 1885	86	.
A preachers' book is kept	369	.
Members are elected to the R.D. Conference	357	.
There is a communicants' class	143	parishes.
There is open air preaching	93	.
There are church schools under Diocesan inspection .	322[1]	.
. . . . reported to be statedly instructed in religious knowledge by clergy .	286	.
. in which the managers interest themselves .	215	.
There is a Sunday School teachers' class	130	.

1 The Inspectors return 375, *i.e.* probably distinguishing departments of different tenure and situation in the same parish.

There are Board Schools	in 83	parishes.
of these the managers take an active interest .	12	.
. . there are under Diocesan inspection	17[1]	
The church is insured	424	.
The parsonage is insured	383	.
There are collections for Diocesan Education Society (*Report for* 1888.) .	150	.
There are collections for Diocesan Church Building Society. ... ... (*Report for* 1888.) .	110	.
There is a Lay Reader or other Lay Assistant	57	.
. . . branch of the C.E.T.S.	191	.
. . . . . C.E.P.S.	15	.
. . . . . G.F.S.	192	.
The value of the Benefice has increased...	2	.
. . . . . decreased...	234[2]	.
This is owing to Diminution in Tithe Rent Charge .	192	.
. . . . . Extraordinary Tithe.	55	.
. . . . . Glebe Rent	13[3]	.

There are offertories, collections, or other subscriptions for Foreign Missions ... ... in	386	parishes.
There are offertories, collections, or other subscriptions for Home Missions ... ... in	293	.
Some kind of meeting or association for Foreign Missions ... in	187	.
. . . . . Home . ... in	129	.
There is some kind of association for young men ... ... in	111	.
. . a Library or issue of Books ... ... in	340	.
Commendatory letters are said to be given 'if required' ... in	258	.

[1] The Inspectors return 13, probably excluding those in which former managers retain religious instruction.

[2] The same number as in 1885.

[3] In some cases two or more causes account for the Diminution.

N.B.—Owing to diversity of method in making the returns, the accuracy of figures below the line, and of those queried, is subject to correction.

Princeton Theological Seminary-Speer Library
1 1012 01148 9608